

**St. John Bosco, Modern Apostle of Youth
Character through Religious Biography
A Program of Christian Social Living
Faith and Evolution
Teaching the Moral Virtues
Leveling the Mountains
Teaching the "Great Commandment"
Standardized Religion Testing
Prescriptions for Catechizing Indians
Stories of God for Kindergarteners**

Vol. XVII, No. 6

February, 1947

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THE CATHOLIC EDUCATOR

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Contributors to this Issue

Sister Mary Clara

Sister Mary Clara, well known to JOURNAL readers, continues her "Stories of God for Kindergarteners." She has made a specialty of kindergarten teaching and has written for "The Catholic School Journal" and the "Catholic Kindergarten Review," as well as for the JOURNAL.

Hugh Graham, Ph.D.

Dr. Graham, whose previous articles on St. Peter Canisius (Nov., Dec., 1945; Jan., 1946) will be recalled by readers of the JOURNAL, begins a series of two articles on St. John Bosco in this issue, as an "Apostle of Youth." The next article considers Don Bosco as a "Practical Educator." He has been professor and head of the Department of Education at John Carroll University and supervisor of teaching there and Notre Dame and Ursuline Colleges in Cleveland since 1930. He was educated at De la Salle College, Watersford, Ireland (B.A., 1907), Royal College of Science, Dublin, Queen's University, Belfast, from which he received a high diploma in education, University of Minnesota (M.A., 1919; Ph.D., 1929) and

the University of Chicago. His writings include "Early Irish Monastic Schools" (Dublin, 1923) and articles for many periodicals.

Sister Marie Paulus, S.S.J.

Sister Marie Paulus teaches the first grade of Holy Rosary School in Rochester, New York. She received her B.A. from Nazareth College in the same city and did specialized primary work in the Brockport State Teachers' College at Brockport, New York. Sister was chairman of a panel discussion of the Teachers' Institute in Rochester last September.

Brother S. Edward, F.S.C.

Brother Edward teaches religion, English, history and typing at Cathedral High School in Los Angeles. He was educated at St. Mary's College (B.A.), where he majored in philosophy. He has been a high school teacher for more than twelve years. Concurrently he was prefect of resident students for seven years and student counsellor for five years. He was also moderator of the Debate and Oratory Society. At present he is promoter of the Young Christian Students' Cell Movement and moderator of the student Catholic Action council, as well as associate editor of the "La Salle Catechist." He has contributed articles to the "Religious Educator," "La Salle Catechist," "Catholic School Journal," and the JOURNAL OF RELIGIOUS INSTRUCTION.



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Reverend Walter J. Smith, M.A.

Father Smith, assistant pastor of St. Anthony's Parish in Seattle, Washington, continues his series of articles, all on the subject of "Standardized Testing of Religion." This article deals with Grade 5.

Sister M. Fabiola Burns, O.S.B.

Sister M. Fabiola, who writes on "Character Formation through Religious Biography," has been a teacher in both junior and senior high schools for more than 15 years. She received her A.B. degree from Mount St. Scholastica College, Atchison, Kansas, in 1946. Her majors were English and home economics. She now teaches English and civics at Lillis High School, Kansas City, Missouri.

Brother Basil, F.S.C.

Brother Basil writes this month on the interesting subject, "Legal Prescriptions for the Catechization of Indians in Colonial Hispanic America." He has also contributed to other Catholic periodicals. His last contributions to the JOURNAL were on "Catechism in Colonial Hispanic America" (Nov., Dec., 1946).

Sister Mary Evangela, S.S.N.D.

Sister Evangela is community superior of the School Sisters of Notre Dame in the schools of Pittsburgh, Altoona, Camden and the Archdiocese of Newark. She attended Notre Dame

College in Baltimore and Duquesne University in Pittsburgh, receiving the degree of B.S. in education and her M.S. in education from the latter. For nine years she acted as principal of an elementary school and was supervisor in Pittsburgh from 1931 to 1941. In the latter year Sister's supervisory territory was extended to the States of Pennsylvania and New Jersey. She is collaborating with Sister M. Aurelia, O.S.F., who is also a contributor to the JOURNAL, in the preparation of a book for the teaching of the cardinal virtues.

Sister M. de Lourdes, S.S.J., A.B., M.S.

Sister de Lourdes, it will be recalled, contributed an article entitled, "Teaching Science in the High School" in the October issue of the JOURNAL. She teaches biology and chemistry at Mt. Gallitzin High School, Baden, Pennsylvania. Her subject in this issue is "Faith and Evolution."

Sister M. Theolinda, O.S.F.

Sister M. Theolinda of the Sisters of St. Francis of Mary Immaculate has taught Grades 3 to 6 for 25 years, and is at present a member of the faculty at Immaculate Conception School at Toledo, Ohio. Her undergraduate studies were at the College of St. Francis, Joliet, Illinois (A.B.), with philosophy as her major. She also studied at Loyola and De Paul Universities in Chicago.

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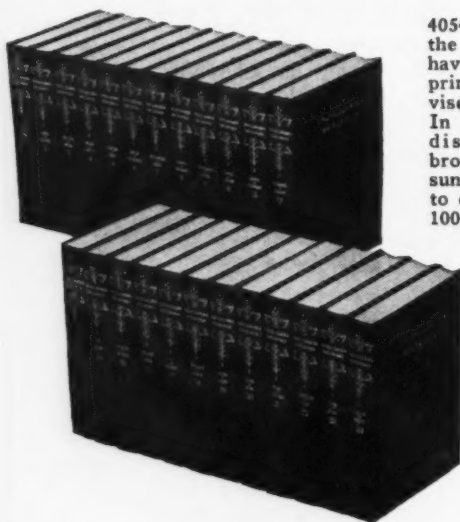
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THE CATHOLIC EDUCATOR

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EDITORIAL NOTES AND COMMENTS

The Least of My Brethren

The plight of millions of children in many countries stirs the sympathy and constructive action of Pope Pius XII. In the Encyclical *Quemadmodum* issued January 6, 1946, the Holy Father thanks all those through whose liberality he has been able to alleviate somewhat the need of these infants and children. He pays particular tribute to the Pontifical Society of the Holy Childhood for its work in rescuing so many children and infants from the slavery of the devil and of wicked men. But existing institutions in the field of welfare and moral education do not suffice in the face of the present world crisis. The Supreme Pontiff calls for heroic action and asks that Catholic bishops urge their flocks to contribute in every way—through their prayers, good works, and offerings—to the succor of needy and abandoned children in the countries affected by the war, “leaving nothing undone that may contribute to ease their lot and bring relief.” It is essential that these children grow up healthy in mind and body if we are to avoid a race infected with sickness and vice. We must provide all the means that modern progress offers or recommends as an effective remedy for present ills and for those which are feared in the future. No sacrifice is too great that will give these afflicted little ones the freedom of the children of God and train them to be members of civilized society.

The NCWC has given yeoman service over the years of the war and continues to operate through thousands of volunteer workers in all the wartorn countries, but in the words of Eileen Egan “we feel we have but scratched the surface.” We must

furnish food, shelter, and clothing for their bodies but the first care and endeavor of the Church is to preserve their innocence from stain and provide for their eternal salvation. Truly this is a work of Christian charity from which both Church and State will gain great and lasting benefit. "Prayer," says the Holy Father, "will enlighten and reinforce acts of charity." The Encyclical instructs bishops to call a special day for prayer.

Healing the Wounds of War

"I consider that common decency and the fundamental comradeship of all human beings require us to do what lies within our power to see that our established immigration quotas are used to reduce human suffering. . . . It is hoped the majority will be orphaned children." These forthright words of President Truman give encouragement to the agencies that have assumed responsibility for the war waifs of Europe. Common decency is the inspiration of their work. A child who is orphaned or sick or crippled or handicapped in any way, excites human sympathy. Those who can are stirred to take measures to restore these children to normal human living. Political considerations placed many barriers in the way. One by one these barriers are falling to the ground. The fear that war waifs would be or would evolve into Dead End kids has been dissipated. An experienced worker, on the staff of the National Catholic Welfare Board, declares herself: "They will make wonderful Americans." There is nothing selfish in this; a wonderful American is a wonderful human being.

Writing in *The Sign* (November, 1946), George Kent has told us the story of the rehabilitation of the small number of war waifs who have so far reached America. "Today, representatives of the U. S. Committee are scouring Europe (for children) to take advantage of the eight thousand visas made available by President Truman. But," asks Mr. Kent, "what are a few thousand alongside the countless war waifs in Europe who need help?" The German nazification program effectively

lost a multitude of children. Those who were taken in infancy lost all knowledge of their native tongues, but occasionally an agent will discover a war waif through the use of baby talk in the child's presumed vernacular.

The great mass of these children will never be traced. Many of those found are in a pitiful condition, mentally as well as physically. They are apprehensive of the slightest irregular movement on the part of their benefactors, nor is their confidence restored after weeks of living in America under normal conditions. The welfare workers understand this attitude and minister to them with tireless patience. It is a noble work, a sublime task. Its importance was oddly expressed by a French doctor who declared: "To the devil with grown-ups. The salvation of France is her children."

The children are the adults of tomorrow. The world of tomorrow will be what they make it. We must prepare them for world citizenship, world leadership. No work compares in value to the work of the teacher; the workers among Europe's abandoned children are privileged to share in the work of the teacher in nurturing the young.

Religious Bulletin of Notre Dame

The *Religious Bulletin* of the University of Notre Dame appears in a new format. It is high praise to say that its new dress makes it even more attractive. The number before us is the fourth of Volume 1. We wish some plan could be devised for placing it in the hands of all the honorary football alumni. There is a practical religious atmosphere throughout the four pages of this pamphlet. The main purpose is to stir the student readers to live constantly in God's presence. The story of a tragic death is used to illustrate the fact that moral dangers are just as real and just as treacherous as physical dangers. A page is devoted to an account of the apparitions of our Blessed Mother at Fatima in Portugal. The stupendous events are related in the language of sober fact. Every reader will resolve to recite his rosary daily and to amend his life. A

third page presents a plan for a half hour of adoration and leads the devout soul toward the achievement of the four purposes of prayer: adoration, thanksgiving, reparation and petition. The last page gives the answers to the series of questions about the Communion fast. All of these are questions that every priest has found himself called upon to answer from time to time.

We feel that every Catholic high school could easily adapt the material of this *Religious Bulletin* to the teaching of religion.

The Back of the Yards Movement

Planners without number offer plans and proposals for curing the ills of the world. Many of these plans suffer from a serious defect—the planners ignore or forget that the plan must come from the people who make up society, that the people themselves must eventually determine the kind of society they will live in. Unless they bear a part in rebuilding the world, the work of reconstruction is vain.

With confidence does America offer to the world the remedy of a living, pulsating, dynamic democracy. Democracy builds a government on man as a son of God and an heir of heaven, regards his dignity as sacred and inviolable, and vindicates to him that freedom and justice which are essential to human living. In practice this ideal is not always realized in a democratic form of government, and we confess that no form of government can contribute to the happiness of man if it does not in fact regard man as the central factor of human society. Democracy must be a living, driving force in the daily lives of its citizens, a way of life that they live every day of their lives. Ideally democracy offers no scope to racial prejudice and discrimination or to inequality of economic opportunity. To our shame we must admit that American democracy has in effect denied the inalienable rights of our Declaration of Independence to many groups of our own population.

"Men whose lives are in agonizing battle against want and malnutrition," declares Bishop Sheil, "cannot be good citizens

of democracy, or of any type of government except totalitarianism. . . . Democracy as a vibrant force, depends upon an active, participating citizenry." An active, intelligent, responsible citizenry need an opportunity to express themselves.

People's organizations, representative of all the people and working unselfishly for the welfare of all the people, are potent instruments for revivifying democracy in America. In Chicago, Bishop Sheil tells us, the Back of the Yards Neighborhood Council is just such an organization. One hundred eighty-five organizations comprise the council; eight duly elected committees carry out its functions. Through the agency of the council the people themselves deal with the chronic problems of disease, delinquency, poor housing, and unemployment. "This organization is founded for the purpose of uniting all of the organizations within that community known as the Back of the Yards, in order to promote the welfare of all residents of that community, regardless of race, color, or creed; so that they may all have the opportunity to find health, happiness, and security through the democratic way of life." The council is succeeding where innumerable agencies acting alone had failed. All members work, not for individual objectives, but for the well-being of the entire neighborhood. You may note little outward improvement, but apathy, loneliness, and misery have given way to hope, determination, alertness, and friendliness. Citizens from all walks of life have pooled their collective skills to solve the common problems. No one evil can be overcome without attacking all the correlated evils. The common effort brings community solidarity; the resultant feeling of belonging to the community and to the nation makes them conscious that the democratic way of life is a series of living, shared realities, that the good of the nation insures the good of the individual. The people back of the yards are restored to their rightful place through common effort and uncoerced self-improvement; they become an integral part of America. "What has been done (here)," concludes Bishop Sheil, "can be done in every other industrial area of the United States."

STORIES OF GOD FOR KINDERGARTENERS

By SISTER MARY CLARA

Riverside Convent School, Riverside, Connecticut

The Annunciation

One day after Joseph had gone to work and Mary had her little house all cleaned up she was kneeling quietly thinking about God and talking to Him when suddenly an angel appeared before her. He was a beautiful, bright, shining angel. He spoke, "Hail Mary, full of grace, the Lord is with thee."

Mary was afraid. She was not sure that he was one of God's angels. The angel knew that she was afraid, so he said, "Do not be afraid. I come from God. God wants you to be His mother."

Mary was so surprised that she had to think for a minute: "God's mother—I am not good enough to be God's mother." Then she thought, "If God wants me to be His mother, then He will help me to be good enough. I will do whatever He wants me to do." Mary turned to the angel and said, "Yes, tell God that I will do whatever He wants me to do."

God was anxiously waiting for Mary's answer. If she had ever said, "No," all His plans would have been upset again. God would never make Mary be His mother if she did not want to. He asked Mary, and God was very happy when she said "Yes."

Let us learn this story about Mary:

Story

One day when Mary was saying her prayers an angel came. The angel said, "Hail Mary, full of grace, the Lord is with thee." Mary was afraid. The angel said, "Do not be afraid. I come from God. God wants you to be His mother."

Mary said, "I will do whatever God wants me to do."

Visitation

After the angel Gabriel asked Mary if she would be the mother of God he told her some good news about her cousin, Elizabeth.

Elizabeth was much older than Mary. She was holy and loved God. Elizabeth and her husband, Zachary, had prayed for many, many years, asking God to send them a little baby girl or boy, but the years went by and no baby boy or girl came.

Now the angel Gabriel said, "Your cousin, Elizabeth, is going to have a little son. Nothing is impossible to God."

Mary was delighted. "Oh," she said, "I must go and help her. There are many little things to do. I am sure that Saint Joseph will not mind if I go." Elizabeth lived a long way off. It took Mary about four days to get there. How kind and thoughtful she was. She wanted to help Elizabeth. That is why God loved her so much.

God will love me, too, if I am kind and thoughtful of others. When we are kind and polite God is happy. Even if no one sees us when we do kind things, God sees us and He is glad.

ST. JOHN BOSCO, MODERN APOSTLE OF YOUTH

By HUGH GRAHAM, Ph.D.

John Carroll University, Cleveland, Ohio

The annals of the nineteenth century present an array of distinguished figures whose names were once on every tongue. By a strange fatality, however, not a few of the erstwhile famous ones are passing into oblivion, while others, less heralded in their own generation, are still vividly remembered.

Among those whose names were not written on water is the subject of this sketch, Giovanni Melchiorre Bosco (1815-1888), popularly known as Don Bosco, who on Easter Sunday, 1934, was canonized as the newest St. John. On reflection it is not so surprising that even in a materialistic age the memory of saints outlives that of worldlings; for, as Henri Ghéon has reminded us: "Of all great hearts the greatest is still the heart of the saint. For he wants it to contain not only its neighbor, strangers, all suffering, sinful, warring humanity—but God Himself." Many years earlier the gentle St. Francis de Sales declared that "A tender love for his neighbor is one of the greatest and most excellent gifts that Divine Providence can bestow upon man."

Don Bosco's Inspiration and Greatness

These brief quotations may well serve to focus our attention on the fundamental cause of Don Bosco's greatness as well as to indicate the motive which inspired and sustained his fruitful life-work. Born and reared in poverty but richly endowed with a keen mind, a generous heart, and an indomitable will he overcame the innumerable obstacles which beset his path and became a priest, an educator, a founder of religious congregations, and a friend of underprivileged youth.

The present article will trace the major stages of his apostolic career and its sequel will examine the characteristic features of

his work as an educator which is so rich in suggestions for the teacher of religion.¹

The Influence of a Saintly Mother

Giovanni was the youngest son of Francesco Bosco and Margherita Occiena, poor Piedmontese peasants. He was born August 16, 1815 (the day following the Feast of the Assumption which he liked to think of as his birthday). His birthplace was a small cottage in the obscure hamlet of Becchi, which is located within walking distance of the church town of Murialdo, some dozen miles from the suburbs of Turin. This important city, which in later years was to become both the scene and beneficiary of much of Don Bosco's religious and social activities, continued for many years to be the capital of the Kingdom of Sardinia and as such was a focal point in the agitation which culminated in the political unification of Italy.

As in the case of other saints Don Bosco owed much to the fostering care of a good mother. Mamma Margherita, as we shall henceforth refer to her, was remarkable for her energy, her industry, and her piety. When her husband was carried off suddenly by an attack of pneumonia his estate amounted to little more than a few acres of land and a two-room cottage. The young widow of twenty-nine years, however, met the situation with courage and by her untiring labor and prudent management was able to provide for her aging mother-in-law and her three boys: Antonio, the eldest, now twelve years of age, Francesco's son by an earlier marriage; and her own two sons, Giuseppe, aged four, and Giovanni, who was not quite two years.

Although unable either to read or write Mamma Margherita was highly intelligent, well instructed in her religion, and assiduous in teaching and training her children. In the family circle she taught them their prayers and the elements of the catechism. She took them regularly to church on Sundays and

¹ BIBLIOGRAPHICAL NOTE: Several popular lives of the Saint have appeared in English in recent years. These have drawn largely from the comprehensive Italian biographies written by Bonetti and by Lemoyne, associates of Don Bosco for many years.

holy days and sent them to receive religious instruction from the pastor of Murialdo. She was never tired of reminding them of the omnipresence of God and of narrating vivid stories from the Holy Scriptures and the lives of the saints.

While solicitous for their physical welfare she did not pamper them, but supplied them with plain, wholesome food in frugal quantities. She never allowed them to indulge in long sleep or in the luxury of soft beds. In keeping with her ascetic ideals she saw to it that her sons did not grow up in idleness. Hence, from an early age Giovanni was given suitable tasks and was trained in habits of obedience. Until his ninth year he received no formal schooling and even then, owing largely to the opposition of his step-brother, he was able to attend school only in winter or at other times when farm work was not pressing.

A Born Leader

The future saint was a precocious child, and while still quite young gave unmistakable evidence of leadership. Children seemed to be instinctively drawn towards him and they eagerly sought his company. He was well able to hold their attention as he retold the edifying stories he had learned at his mother's knee. He could even repeat long extracts from the Sunday sermons which he had stored in his retentive memory. Adults as well as children were deeply impressed with the natural virtues and sincere piety of this unusual child.

At the age of ten he was permitted to make his first Communion, although the customary age for receiving the Blessed Sacrament was fourteen years. This important event marked a new stage in his spiritual progress. Shortly afterwards on returning home from one of those edifying sessions with his juvenile companions he confided to his mother his ardent desire to become a priest and at the same time he revealed the ideal he had set before him. "Mother," he said, "if I ever become a priest I shall consecrate my entire life to children. I shall love them and make myself loved by them. I shall give them good counsel and devote myself completely to the salvation of their souls."

As he visited the neighboring villages he noticed the fascination which the art of the showman had for both young and old. Even when the church bells called the people to religious services the tricks of the conjurer and the feats of the juggler and the acrobat drew spellbound crowds. Giovanni himself had a keen eye, a deft hand, and an agile body, and by persevering efforts he soon acquired a skill which a professional might well envy. He, too, would become a *jongleur*, but a *jongleur de Dieu*. He was a good entertainer and henceforth he used his art, not for personal gain or applause, but to promote his apostolate. Beginning and ending his sessions with prayer he alternated his circus stunts with anecdotes and sermons. Sometimes he would put on a performance at a dance on the village green and finish up by leading his young friends to a vesper service in the adjoining village church.

A Wandering Schoolboy

The virtuous mother could not fail to see that both the words and actions of her Giovanni pointed to a priestly vocation. There were, however, two major obstacles in the way of realizing a desire so dear to the hearts of both mother and son. The first was the lack of money to pay tuition fees at a time when free public schooling was not available in Piedmont or any other part of the Italian peninsula. The other was the persistent opposition of the stolid and selfish Antonio who could see no sense in poring over books when there was work to be done on the farm.

In the interests of domestic peace and, it would seem, to further the designs of providence, Giovanni was forced to leave the parental home. Now approaching his fourteenth year, his schooling was seriously retarded. His mother, therefore, advised him to seek employment elsewhere so as to earn enough to procure the necessities of life and at the same time secure a more favorable atmosphere for study. With a few books and a small parcel of clothing but full of confidence in God, the little scholar set out in quest of the rudiments of knowledge which were to prepare him for admission to an ecclesiastical seminary.

During the next seven years of his life he was obliged to "work his way" through school, but thanks to his intelligence, industry, and resourcefulness, he succeeded in acquiring a more or less serviceable education. As necessity dictated he was by turns a farm laborer, an apprentice tailor, a tutor of Latin, a confectioner's assistant, and a waiter in a restaurant. He even obtained some knowledge of the trades of the carpenter and of the metal worker. Thus he managed to support himself with minimum assistance. The importance of his first-hand experience with these different vocations will become evident as we follow his story. During this unsettled period of his life he managed to do considerable reading, including the Italian classical authors, Dante, Petrarch, and Tasso. As he had an excellent memory he could repeat long passages from their writings many years later.

Progress Despite Irregular Schooling

Because of the irregular character of his schooling his studies naturally suffered. This fact became painfully evident when he enrolled as a day pupil in the junior seminary at Chieri in 1831, his objective being admission to the senior ecclesiastical seminary in the same place. While he had a large amount of miscellaneous information his studies lacked sequence and order. He was consequently put in the preparatory class with boys many years younger than he. In no way discouraged he faced the situation squarely and redoubled his efforts with gratifying results. He was advanced just as rapidly as his performance warranted. From time to time he was given rather searching examinations which he passed so brilliantly that the seminary authorities remitted the whole of his tuition fees every year. By August, 1834, at the age of nineteen, he passed his final examinations and his teachers suggested that he proceed to the study of philosophy. Instead, however, of following their advice he turned to his favorite studies, literature and rhetoric, and in this way he prepared himself, perhaps unconsciously, for his later literary labors.

The Merry Company

While still a day pupil at the junior seminary at Chieri, Giovanni's influence was felt by his adolescent companions. Here he founded the *Società dell' Allegria* for their entertainment and edification. This "merry company" was a sort of glorified Catholic Boy Scout organization which attracted many of the best boys among his acquaintances. This select group met at one another's homes and learned to read, pray, and profit by one another's advice and criticism. On Sundays and feast days the company met at church and having participated in the services they went for long walks into the country, visiting the wayside shrines, singing, laughing, and having a good time. The fun attracted others and won them to better things.

Their leader once more resumed his acrobatic performances and donned his conjurer's apron. He also organized a literary academy and improvised a theatre. Already he was carrying into practice the idea of adolescent training attributed to St. Philip Neri: "Let them do anything they wish provided they do not sin." As we shall see, he consistently followed this salutary practice. Holiness, as he conceived it, was not opposed to joy. His idea was to elevate the natural virtues to a supernatural level rather than to attempt the fruitless task of suppressing them.

The Young Seminarian

On October 30, 1835, young Bosco began his seminary course at Chieri. That he felt the full responsibility of his new status we may infer from a set of resolutions he drew up for his guidance. Only two of them need concern us. One was that his reading would be solely along religious lines, and the other was that he would abandon the practice of putting on boyish shows as unbecoming the dignity of an aspirant to the priesthood.

As might be expected he proved to be an ideal student both for scholarship and conduct. On May 5, 1841, having passed

his final examinations with the highest honors, he was ordained by the Archbishop of Turin, Mgr. Franzoni.

A few days later, Don Bosco, as he was henceforth called, returned to his old home. The event is recorded in his Memoirs in the following simple words: "On Thursday, the Feast of Corpus Christi, I satisfied the desire of the people of my native place. I went to Castelnovo where I sang the Mass and carried the Blessed Sacrament in procession. The rector insisted on inviting a goodly number to the repast and all were exceedingly pleased, for I was somehow much beloved by the people there, and all rejoiced in what concerned my welfare and advancement. That evening I spent at home."

His brothers, naturally, were very happy—even Antonio, now a mature man. His mother's heart was full to overflowing. A brilliant future seemed in store for her talented son, either as a secular priest or as a college professor. The unselfish mother, however, urged him not to be concerned about her welfare, but rather to devote himself entirely to the salvation of souls.

The Beginning of His Apostolate

On the advice of his confessor, Don Cafasso, he returned to Turin and entered the St. Francis de Sales Institute to prepare himself more thoroughly for his future calling. Here he studied moral theology and sacred eloquence and spent much of his time in visiting the prisons and hospitals and becoming acquainted with the poorer quarters of the bustling city which was rapidly becoming industrialized. To a young man who had hitherto been accustomed to a rural and village environment the moral depravity and spiritual barrenness of the slum sections must have been a violent shock. He could, of course, see that the young people were largely the victims of circumstances beyond their control. Those committed to prison for minor offences were usually hardened rather than reformed by the experience. Some who had thus far escaped the avenging hand of the law were learning to curse, swear, and fight. Others, including the young apprentices attracted from the surrounding

country, spent their leisure hours in wandering aimlessly about the streets in constant danger of getting into mischief.

This was a serious state of affairs, but what could Don Bosco do about it? What of his dreams as champion of youth? On the Feast of the Immaculate Conception, 1841, he entered with dramatic suddenness upon his apostolate. His first disciple, Bartolomeo Garelli, an orphan boy of sixteen years who was unable either to read or write, was being driven violently from the church as Don Bosco entered to celebrate Mass. Upon investigation of the incident he was informed by the sacristan that the boy had refused to serve Mass. Bartolomeo, too, explained and even expressed willingness to learn the catechism provided he was not beaten and that he did not have to associate with boys younger and smaller than he who would jeer at his ignorance. Don Bosco cheerfully accepted the conditions and soon Bartolomeo brought other waifs and strays to share the counsel and guidance of their newly found friend.

The Oratory of St. Francis de Sales

The group grew rapidly. By March, 1842, it numbered thirty; two years later it numbered four hundred. By this time Don Bosco had completed his studies and was able to devote more time to his dear "little rascals" (*birichini*) as he called them. Officially the group was named the Oratory of St. Francis de Sales. It was a club organized for religious and recreational purposes. One serious difficulty the members encountered was to find a place to hold their meetings. For religious exercises they could, of course, find admission to one, or other, of the churches. For other purposes they were generally obliged to hold their sessions in the open air. Eventually Don Bosco acquired a piece of land on which there was a shed which the boys converted into a chapel. The Archbishop of Turin gave Don Bosco the faculties of a parish priest so that he could administer to the spiritual needs of his growing flock who came from various parts of the city, but were not affiliated with any particular parish. In a few years two additional oratories were formed to meet the needs of these working boys of Turin. In

1847 the Oratory took in its first boarders, boys who were homeless in the large city. This was the nucleus of a boarding school which has probably no parallel in educational history. The boys had to be clothed and fed as well as instructed. Its sole income was the gifts of the faithful. Here for ten years prior to her death in 1856 Mamma Margherita acted as house-mother and labored with a heroic zeal, equalled only by that of her son, on behalf of her growing family of foster children.

The Salesian Society Is Organized

Don Bosco's work soon reached a point where no man, however energetic, could carry it on single-handed. A number of young and zealous priests volunteered their help, but as long as the whole undertaking rested on an informal basis there was a danger of collapse in case of death of the founder. To guard against such a contingency Don Bosco formed a society of helpers in 1858. Rattazzi, the anticlerical minister of the interior, having become deeply impressed with Don Bosco's work, not only suggested the formation of a permanent organization but also offered helpful legal advice as to the best means of circumventing the Sicardi Laws, which had banished the Jesuits and other congregations.

The founding of the Society, however, encountered opposition in other quarters. By 1867 papal approbation had been obtained, but the rules and constitution were not finally approved until 1873. Opposition came from extremists who failed to grasp the fact that Don Bosco's aim was to bridge the widening gap between the clergy and the laity who, in the names of liberty and patriotism, were being estranged from the Church. To meet the subversive forces of the time bold innovations were essential.

The Expansion of the Society

The growth and progress of the society owed much to its wise constitution and to the inspiration of its holy founder. Three projects especially dear to his heart were the education of youth, vocations for the priesthood, and foreign missions.

The society likewise took charge of hospitals and hospices, supplied pastors for rural districts, and established printing offices for the diffusion of good literature in many languages.

Even after the saint's death the seed he planted continued to bear abundant fruit. In 1934, the year of his canonization, the priests, scholastics, and lay brothers of the society numbered 10,406 and the missionary students amounted to 1,212. Its international character is shown by the fact that its members represented 42 nationalities and that its 718 houses were distributed among the chief countries of the world.

Census of Religious Bodies to Be Under Way Soon

Schedules for the 1946 Census of Religious Bodies, conducted by the U. S. Department of Commerce, will be mailed early in 1947. The director of the census is authorized by Congress to take one every ten years. The necessary information is obtained by use of a simple schedule or questionnaire which is sent to individual pastors and completed by them or assistants, then returned to the Census Bureau. The Department of Commerce states that "This census provides the only official government figures with respect to membership in the various religious denominations or organizations."

Continuing, it says: "This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost coöperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question of membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday schools, etc."

An urgent appeal for prompt return of accurate and complete schedules is made by the Department in these words:

"If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches."

TEACHING THE MORAL VIRTUES

By SISTER MARIE PAULUS, S.S.J.
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Our world of today is a sorry world indeed. Nations have lost their integrity, honor has been lost, justice bartered for expediency, and might has become right. But what has all this to do with you and me as teachers of religion? Everything! One old priest used to say, "The world will never be better until we start with the individual and work outward." And is it not true? Nations are made up of individuals. If, then, we can see in the "bright shining faces" that greet us each morning, not merely grade one, our class, but rather each individual child, a future American citizen, a citizen of heaven hereafter; if we can give these little ones a knowledge of and enthusiasm for the moral virtues which are so basic, then who but God can count the blessings that may come to this world of ours? It is my purpose to consider how the virtues of *obedience*, *truthfulness* and *kindness* may be developed in the heart of the small child in a practical way.

Obedience Difficult to Teach

One of the most difficult virtues to develop is that of obedience. In this day and age, children have almost unlimited freedom at home and, consequently, have learned little respect for authority. Since this virtue is so neglected, it is our task to do more than supplement the home. We must endeavor to teach the importance of obedience—a threefold obedience, to God, to parents, and to teachers. We may, in childlike fashion, explain that God is our loving Father who made us, who gave us our dear mother and father, who gave us in fact everything in the whole wide world. We must never hurt God by not doing as He asks. That would be to disobey Him and to commit a

sin. And just as our earthly father punishes us when we are naughty, so too God must punish us if we disobey. We want our children to have a deep and abiding love for God—yes, but that love must be tempered by fear, a good, wholesome fear. Perhaps we can best illustrate these ideas by stories from the Bible. Many of the angels would not obey God and so lost heaven; Adam and Eve disobeyed God and they had to leave their beautiful paradise. But Abraham did obey the command of God, and God rewarded him. God will reward us too. Why, He is storing the most wonderful treasures for us in heaven each time that we obey!

We want our children to form habits of ready and prompt obedience at all times, but particularly in the home. We can tell them that each of their families must be a holy family. Their mothers must be just like the Blessed Mother; their fathers must be just like St. Joseph; and, best of all, they themselves, like little Jesus. We can talk about the obedience of Jesus: how eager He was to help His Blessed Mother and His foster father in the same ways these children do at home, and how quick He was to leave His playmates when Blessed Mother called Him. It is my firm conviction that the more we steep the child in the life of Christ, the more successful our work will be; all unconsciously the influence and example of Jesus will mold their little souls to patterns of lasting virtue. Who knows how profoundly these little ones in their turn may influence the homes from which they come—"And a little child shall lead them" (Isaias 11, 6).

Teachers Must Set Example

With regard to school, too, this problem of obedience has a definite place. Little children are keen, very keen to sense injustice or carelessness on our part. If we wish to instill habits of obedience or of any virtue into their hearts, we must first set the example. Let us in the beginning make certain rules, few but ironclad, such as silence in the cloak room, waiting one's turn to speak, etc. Once these rules have been made, it is our duty to exercise constant vigilance to see that they are kept.

We must have infinite patience with the refractory and find opportunities to praise and reward even the slightest efforts.

As the liturgical season unfolds itself, new ways and means of impressing this basic virtue will suggest themselves. The desire for imitation is very strong within the heart of a child. Let us use this to advantage. In October, for instance, in preparation for the Feast of Christ the King, we might suggest to our children that we shall all be obedient little soldiers—Christ's own soldiers. Our enemy is the bad angel; wicked sins are the only rewards he can give us. We want to fight on God's side and have beautiful shining souls, just like Jesus. Again in the spring, when we are preparing the little ones to welcome Jesus in first Holy Communion, we might liken all our hearts to little gardens, the flowers being the acts of virtue and self-denial that we practice.

Just this past year my children found this idea very appealing. In all simplicity one day, a little girl called out, "And, Sister, every time we take a drink we water our gardens, don't we?" That remark was a bit unexpected, I assure you, but it brought home to me how very real these ideas can become for little minds.

Opportunities to help along the practice of obedience are endless. We need only use our ingenuity. Shall I tell you the value of this virtue in practical life? Think for one minute of a country where every child obeys. There are no juvenile delinquents, no problem children. There will be in future, law-abiding citizens and a God-fearing people. Utopia? Of course, but can we not make one in our corner of the world?

Virtue of Truthfulness

The virtue of truthfulness is another indispensable trait that we want to fix firmly in the minds and hearts of our children. One mother has said, "Teach your child to tell the truth and to do as he is told. Everything else will take care of itself." There is great wisdom in this simple statement. Of course children live in fairyland, but in the beginning they seldom lie deliberately, unless occasionally through fear of being punished

for some fault or other. They live in a world all their own, one wherein dreams and imaginations are as realities. We need not rudely awaken them from this "golden era of the child's spontaneous imagination,"¹ but rather gently lead them to see how beautiful the truth really is—how much God loves little children who do not lie. The first Communion age is one that is rich in possibilities. The training and development of this trait should be made a very real part of the child's preparation for confession. Little stories which illustrate truth rewarded, or untruthfulness corrected, may be worked in occasionally; and they bear fruit. Through the medium of memory gems and poetry the child's mind is stored with beautiful and lasting thoughts about virtue, and these little gems serve oftentimes as gentle reminders to the little ones to practice truth in their everyday lives.

What difference does it make if people tell the truth? "An honest man is the noblest work of God." Truth is a virtue so basic that there can be scarcely any other without it. What respect have you for a business man who piously receives Holy Communion on Sunday and cheats his customers every day in the week? There is no other virtue we insist upon so much in others. We simply could not tolerate a friend who is insincere. If this virtue in others means so much to our happiness, think how we could remake the world if we could make it an honest one.

The Virtue of Charity

The virtue of charity means primarily the love of God and of our neighbor. It is the underlying motive of our kindness. There is no virtue that gives so much joy to others and contentment within oneself as this particular one of kindness. And yet, when little children enter school, many of them are quite openly rude and inconsiderate of others. We should then emphasize the need of kindness to all, in thought, in word, and in deed. To my mind there is no better way of approaching this virtue than by setting forth as an ideal that every little boy and

¹ JOURNAL OF RELIGIOUS INSTRUCTION, Vol. XIV (Sept., 1943), p. 13.

girl must be another Jesus, because He lives right in their hearts. We can remind them occasionally when they forget. Remember, little Jesus knows even our thoughts. Or again, would little Jesus act this way? Ideas lead to action. "Our conduct is the fruit of our actions as they are the blossoming of our thoughts."²

The need for kindness to parents at home cannot be stressed sufficiently. We might suggest that the children help mother by dressing themselves and tying their own shoe strings, by picking up toys, and by playing with baby. These are little ways of keeping God in their souls always. A simple little verse, such as: "He who gives a child a treat, makes joy bells ring in heaven's street," will go far in encouraging thoughtfulness to companions. Why, their imaginations are so vivid they will tell you that they themselves can almost hear the joy bells ring as they share their toys and goodies with companions! Then, to teach kindness to the aged, there is Father Leonard Feeney's poem, *Joy in Heaven*, one that we all know and love. The imagination of a child is a supreme and wonderful thing. Let us appeal to it frequently. Children should be led to love the poor because God loves them. Jesus Himself chose to be born in a poor stable. The shepherds were poor and they were the first to see little Jesus. Mary and Joseph were poor. They were God's closest friends on earth. By means of pictures, stories, and simple dramatizations children can be taught the lesson of kindness to animals.

Must Avoid Monotony

In all this teaching of the moral virtues, if we hope for any lasting success, we must avoid monotony. One thing that suggests itself to my mind is that of converting our particular class into a beehive, an imaginary one, you understand. We might do this during one of the months dedicated to Our Blessed Mother and call ourselves "the queen's little helpers," or use a similar title. Each of us may be a little bee producing

² Sister M. Leo, "Religion in the Primary Grades," JOURNAL OF RELIGIOUS INSTRUCTION, Vol. XIV, (Sept., 1943), p. 26.

the honey of kindness in words and actions. Just little things are required, such as being extra nice to new pupils, taking turns at being first at games, practicing little acts of courtesy. From the very beginning we all agree that there must be no drones. All strive toward that coveted dignity, that of wearing one of the queen's crowns—royalty indeed!

Did you ever stop to think of the number of contacts one single person makes during the course of a lifetime? The actual figure, would, I am sure, be amazing. It is a fact, moreover, that no one comes within the reach of another's personality without being influenced for good or evil. If, then, we can convince our children of the obedience of Christ, of whom it is written, "I came to do Thy will, O God" (Heb. 10, 9); if we can show them that "there is nothing so kingly as kindness"³; if we can plant the deeply rooted "conviction that God is in their very heart of hearts," as Cardinal Newman expresses it, and therefore that "there is nothing so royal as truth"⁴; we shall not only have the joy of seeing our children develop beautiful characters, but we shall be doing that for which each of us entered religion. We shall be apostles spreading "the good odor of Christ" (2 Cor. 2, 15). If we teach 45 children a year for 40 years, and each of our pupils in his life knows 600 people, we shall actually have influenced over one million souls. Is our work worth while? "They that instruct many to justice" "shall shine as stars for all eternity" (Dan. 12, 3).

³ Alice Cary, *Nobility* (*Junior High School Poetry*, selected by John A. O'Keefe and Frederick A. Guindon).

⁴ *Ibid.*

LEVELING THE MOUNTAINS

By BROTHER EDWARD, F.S.C.

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Little in Catholicism can be clearly and rightly understood without reference to the doctrine of grace. The doctrine of grace is the framework of Catholicism. The Incarnation and the Redemption, the sacraments, the theological virtues, merit, sin, and prayer are comprehended and best appreciated in the light of the doctrine of grace. Nor does anything better enable us to see how completely dependent we are on God than a study of grace.

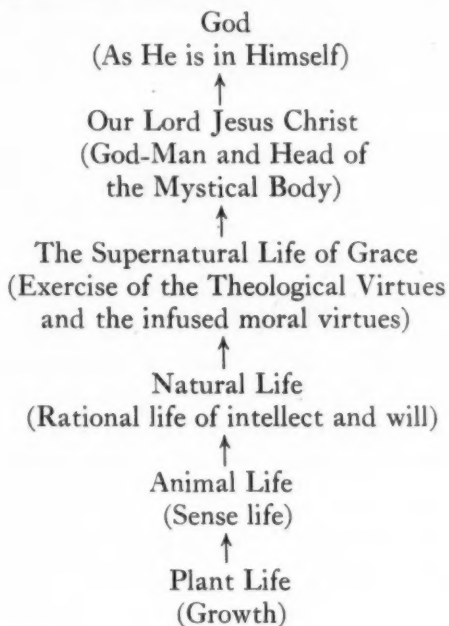
To avoid the teaching of grace for any reason whatever is to destroy much of the effectiveness of any teaching of religion. If students manifest no growth in the understanding and love of religion as compared to their progressive knowledge of other subjects, it may be because teachers are ignoring the supernatural aspect of religion. Catholicism is not a man-made religion. Catholicism is of divine origin and has a supernatural end. Hence, it cannot be adequately understood solely from a natural aspect. It is quite inconsistent for Catholic educators to seek to produce supernatural men by ignoring the supernatural life. St. Augustine would remind teachers that "without grace men can do nothing good when they either think or wish or love or act." Students need to understand the supernatural life if they are ever to understand and love Catholicism.

Without grace in the sense of supernatural help, a man cannot know supernatural truth. A cat has no knowledge of mental hygiene and no one is in the least surprised; such things are above the nature of a cat. . . . Now, too, if a man cannot know supernatural things he cannot desire them, cannot aim at them and hence, neither can he work for a supernatural end.¹

¹ Farrell, *Companion to the Summa*, II.

It is believed that just as grace levels those mountains that prove to be obstacles to union with God, so an understanding of the doctrine of grace can level the mountains that stand as obstacles to youth's enthusiasm for God.

Admittedly a difficult study at first, grace becomes quite fascinating with the aid of St. Thomas, Farrell, Pohle-Preuss (*Actual and Habitual Grace*), the Rev. E. Towers (*Sanctifying Grace*), Joyce (*Doctrine of Grace*) and Sheed (*Map of Life*). The teaching of grace is no less interesting, as was discovered in a recent experiment with a rather mediocre class of restless sophomores. By substituting the word *super-life* for the more abstract term *grace* the discussions and lessons on this fundamental dogma were rendered somewhat simple. Students found no difficulty in regarding grace as a communication of life, a sharing of God's own life.



Holy Mother the Church urges us to acquaint ourselves with a plan of life which is outlined by St. Thomas and which was

neatly diagrammed by the Reverend Denis Fahey in the July, 1927, issue of the *Irish Ecclesiastical Review*.

Having just completed a study of the human soul, with the aid of material gathered from Vonier's *Human Soul*, the class was ready to acquaint itself with the different levels of life as diagrammed above. A week was devoted to giving some general ideas on the supernatural life. By that time there was some reason to hope that everyone in the class at least began to perceive that "as the body lives with natural life by the soul, so the soul lives with the life of grace by God" (St. Thomas).

The next week was spent in showing how the supernatural life comes *to* the soul and how it works *in* the soul. Their previous study of the human soul was an indispensable help in leading the students to see how super-life does not give new faculties to the soul, but rather it "gives to the existing faculties of intellect and will new powers of action, powers to act above their natural level." The following diagram from Sheed's *Map of Life* was most helpful in explaining how the supernatural life works in the soul.

	<i>Faculty</i>	<i>Action</i>	<i>Object</i>	<i>Supreme Object</i>
	Intellect	to know	Truth	God
<i>Soul</i>	Will	to love	Goodness	God

Effects of Grace

When grace comes in, intellect and will are supernaturalized, *i.e.*, lifted to a level of higher action. Grace elevates the faculties of the soul (knowing and willing) to a level above the natural and thereby enables the soul to perform supernatural actions.

	<i>Faculty</i>	<i>Virtue</i>	<i>Action</i>	<i>Object</i>
	Intellect	Faith	to believe	God
<i>Soul</i>	Will	Hope	to hope	God
		Charity	to love	God

Thus the students began to see that supernatural life, the real life of the Christian, is engrafted on their natural life of knowing and willing. From this they could easily see that the Mass, the sacraments, prayer, and whatever else increases supernatural life within the soul are "musts" for effecting a progressive substitution of Christ's mind and will for their own selfish way of judging and willing. Finally, it was shown in the exposition of the doctrine of the mystical body that they are not isolated from one another in their supernatural life any more than in their physical life.

Attacking Students' Apathy to Prayer

Once the human soul and its supernatural life are understood, we are in a better position to tackle the disconcerting apathy that students manifest toward prayer. If they are to realize their potentialities for life and action on the supernatural level, they need to know that they must have grace, but to have grace they must pray, for only God can impart grace. At the same time their prayer life is more likely to develop into a normal and healthy state if developed through an understanding of grace. For one thing, the objectivity of prayer is preserved when our indebtedness to Christ for the supernatural life is realized. The forceful writings of the late Abbot Marmion shed light on this relationship of grace and prayer, particularly in his book titled *Christ, the Life of the Soul*. The collectiveness of prayer is likewise safeguarded, for in sharing the same divine life we discover our togetherness in the mystical body of which Christ is the Head.

Through a study of grace there comes (sometimes with a shock) the realization that prayer is more effective than good works in obtaining both spiritual and temporal favors. This is particularly true of the gift of final perseverance which is never merited by good works but is given only in answer to prayer.

Prayer relies on mercy, condign merit on justice. And therefore man obtains from the divine mercy many things by prayer which he does not merit in strict justice (St. Thomas).

One's prayer life may be considerably quickened when, through a better comprehension of the supernatural life, it becomes known that "the grace of final perseverance cannot be merited by good works, but it can be obtained by pious and unremitting prayer" (Pohle-Preuss). Between merit and prayer there is this great difference, that merit appeals to God's justice, prayer to His mercy. Prayer alone, then, can infallibly guarantee final perseverance. Grace is the seed of eternal life and it is nourished more by prayer and the sacraments than it is by good works.

Because of the theological axiom that "the present economy of grace is essentially and intrinsically an economy of prayer," the teaching of grace cannot be too strongly insisted upon. Bulldozers and huge dirt carriers are needed for the making of our modern highways. It would be ridiculous for a man to undertake the task of building a highway with no equipment but a shovel. The advice of St. John the Baptist to those who would prepare for the coming of Christ into their lives is to level every mountain and hill, to fill in the valleys, to make the rough ways plain. Heavy "machinery" is needed for this job and God provides just this in what is called *grace*. Neither a teacher nor a student can do the job that is to be done with anything less than the tools given by God for this use.

STANDARDIZED RELIGION TESTING IN GRADE 5

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Previous articles have described the general content and formulation of the "religion essentials test,"¹ and its application in Grades 6, 7 and 8. Special procedure was used in its standardization in Grade 5. This process will be described in the present article.

Time Allowed for Each Part of the Test

Before the test was administered in Grade 5, the per cent of the total time spent by the average pupil on each subtest was computed. The results of this computation were used in the administration of the test in Grade 5.

TABLE I
THE MEAN TIMES IN MINUTES FOR EACH PART AND FOR THE
WHOLE TEST IN GRADES 6 TO 8

	Grade 8 N = 137	Grade 7 N = 138	Grade 6 N = 134
Part 1	6.90	8.08	8.67
Part 2	3.94	4.32	4.39
Part 3	4.44	4.39	5.12
Part 4	9.61	10.10	10.35
Part 5	4.00	3.38	4.12
Part 6	5.24	4.80	5.63
Total Test	34.13	35.07	38.28

The exact means of the time spent by pupils on each subject are given in Table I. All increase slightly from Grade 8 to Grade 6, as would be expected. The number of pupils given in each grade is smaller than for the rest of the results, for two

¹ A. G. Schmidt, S.J., *Religion Essentials Test*, Form A (Loyola University Press, Chicago, 1939).

reasons. A few pupils in Grade 8 and Grade 7 either misunderstood the directions about marking the time on their papers, or else forgot to mark it. In Grade 6 this also was true of four students, but in addition five failed to finish the test, so that their times could not be used in relation to the 45 minutes allowed.

Table II gives the per cent of the total time spent on each part of the test by the average pupil in each of the grades (6 to 8) taken together. These figures never vary by more than 3 per cent, showing that though the younger pupils will take longer to do the test, they will spend approximately the same per cent of their total time on each section of the test as do the older pupils.

TABLE II
THE PER CENT OF THE TOTAL TIME SPENT ON EACH PART OF THE
TEST IN GRADES 6 TO 8

	Grade 8 N = 137	Grade 7 N = 138	Grade 6 N = 134	Grades 6 to 8
Part 1	20	23	23	22
Part 2	12	12	11	12
Part 3	13	12	13	13
Part 4	28	29	27	28
Part 5	12	10	11	11
Part 6	15	14	15	14
Total Test	100	100	100	100

It was, therefore, possible to compute the number of minutes that should be allowed for each part of the test, for presenta-

TABLE III
THE TIME ALLOWED FOR EACH PART OF THE TEST IN GRADE 5

Parts	Per Cent of Total Time	Minutes	Minutes Cumulatively
1	22	10	10
2	12	5	15
3	13	6	21
4	28	13	34
5	11	5	39
6	14	6	45
Totals	100	45	

tion in Grade 5. These figures are given in Table III. The total time of the test was increased when it was given in this grade, so that it included not only the 45 minutes in which the students actually worked on the test, but also whatever extra time it took for the examiner to explain the directions before each part. The exact time it takes to read these directions for Grade 5 was not computed.

The Procedure in Grade 5

As in the upper grades the test was given in ordinary class time. The students were told the purpose of the test and given the same incentive to do well. The same formula was used as for Grades 6 to 8.

This is a test which was made for pupils in higher grades. But we think it is too easy for them. So we want to find out how well you can do in it. Do as well as you can. But don't get excited or nervous about it because it is not going to count for your marks on your report card.

The instructions then proceeded:

Today you are to take a test in religion. I will give each of you a test booklet. As soon as you receive it, fill in the blanks on the first page where you are asked to give your name, your age, and other information. Do not turn the page until you are told to do so.

This test is meant for older pupils as well as you. Do not be discouraged if you cannot answer all the questions. Answer all you can.

This test has six parts. At the beginning of each part I will show you exactly how you are to do it. Then you will answer the questions, as fast as you can. Don't spend too much time on the hard questions, but go ahead if you see you cannot answer. Then if you finish before the time is up you can go back and do the questions you skipped in the parts you did before. Now turn the page and we'll begin Part 1.

When the pupils have turned to Part 1 of the test, the examiner holds up the paper and points to Part 1. He says:

Below are a number of statements; some are true or right, and some are false or wrong. If you think the statement is true, mark it with a plus sign at the right of the paper; if you think it is false, mark it with a zero at the right of the paper. If any part of the statement is wrong, do not mark it right. So, for example:

"a. The angels were created before man." That is true, so it is marked plus. But,

"b. The first Mass was said by St. Peter." That is false, so it is marked zero.

Now you do the rest of them, as fast as you can. You have ten minutes to do this part.

At the end of ten minutes, the examiner says:

All right. Now turn to Part 2 (pointing to it on the test booklet). Below are a number of incomplete statements, statements that aren't finished. Each statement can be correctly completed or finished by *two* or *three* of the answers which follow it. Read each statement carefully; then check those answers which complete, or finish, the statement correctly. So, for example:

"a. St. Peter: 1. Died a martyr. 2. Stood beneath the cross. 3. Was entrusted with the care of the Blessed Virgin. 4. Lived at Rome."

Which two are correct? "Died a martyr"? Right; so we check it. "Stood beneath the cross"? No; so we leave it blank. "Was entrusted with the care of the Blessed Virgin"? No; so we leave this blank too. "Lived at Rome"? Yes; so we check it. Thus we have checked two.

Now you do the rest of them. In Number 1 check 2; in Number 2 check 3; in Number 3 check 2; in Number 4 check 3; and in Number 5 check 2. Do it as fast as you can. You have five minutes.

At the end of another five minutes, the examiner says:

Now we turn to Part 3 (pointing to it in the test booklet). In the following sentences one or more words have been left out. In the blank spaces write the word or words, which will finish the sentence and make it right in meaning. So, for example:

"a. Jesus Christ was born in a stable at" Blank, so it is filled in "Bethlehem." That finishes the sentence and makes it right in meaning. Now you do the rest as fast as you can. You have six minutes to do this part.

After another six minutes have passed, the examiner says:

Now we turn to Part 4 (pointing to it in the test booklet). Each of the following unfinished statements is followed by four different answers. Read each statement carefully. Pick the answer that *best* finishes the statement and put its number in the parentheses at the right.

So, for example:

"a. The beloved disciple of Our Lord was: 1. St. Peter. 2. St. Paul. 3. St. John. 4. St. Thomas."

Which one? Not St. Peter; not St. Paul; but St. John. His number is 3. So we write "3" in the space at the end (pointing to the parentheses). Now you do the rest, as fast as you can. You have thirteen minutes.

At the end of thirteen minutes the examiner says:

Now turn to Part 5 (pointing to it in the test booklet). Read each of the following problems carefully. If you think the answer is yes, underline "Yes," if you think the answer is no, underline "No."

So, for example:

"a. Norbert goes to see a bad motion picture which his father has forbidden him to see. Is he guilty of sin?" Yes, he is. He disobeyed his father. So we underline "Yes."

"b. Mr. Whitney listens to a Mass on Sunday over the radio. Does he fulfill the law of hearing Mass on Sunday?"

No, because he was not present at Mass. So we underline "No." Now you do the rest as fast as you can. You have five minutes.

After five minutes have elapsed, the examiner says:

Now turn to Part 6 (pointing to it in the test booklet). Below are two groups of items; each of them is divided into two columns. Place in the parentheses (pointing to them) at the right, the number of that item in the left-hand column (pointing to it) that can be matched with the item in the right-hand column (pointing to it). Each group is a separate problem. So the numbers in Section I (pointing to it) will not fit Section II (pointing).

So, for example:

"The visible head of the Church." Who is it? Not the bishop, nor the cardinal, nor the priest, but the Pope. That is number 4. So we put "4" in the parentheses.

"The ruler of a diocese." Who is it? The bishop. His number is Number 1. So we put "1" in the parentheses. Now you do the rest as fast as you can. You have six minutes more. Then that will be the end of the test.

The Results in Grade 5

When the test had been given to all the pupils, every paper was scored twice. Then the odd-numbered items and the even-numbered items were scored separately for each paper.

The means and standard deviation were determined from raw scores. These are shown in Table IV, where a comparison

is made with the figures for the other grades tested. The mean for Grade 5 is eleven points below that of Grade 6; the test discriminates well between these grades. The standard deviation (16.13) shows that the middle 68% of the scores has a range of 32. The test has good variability also at this level.

TABLE IV

THE MEANS AND STANDARD DEVIATIONS FOR GRADES 5 TO 8

Grade	Pupils	Means	Standard Deviations
8	138	88.20	14.60
7	141	81.17	16.43
6	143	69.85	16.91
5	139	58.48	16.13
Total	561		

The decile points were also computed from raw scores. Table V gives these decile points for Grade 5 and compares them with those of the other grades tested. All are presented in graphic form in Figure I. It is well demonstrated that the test discriminates efficiently between grades at the levels tested, except at the upper end of the scale.

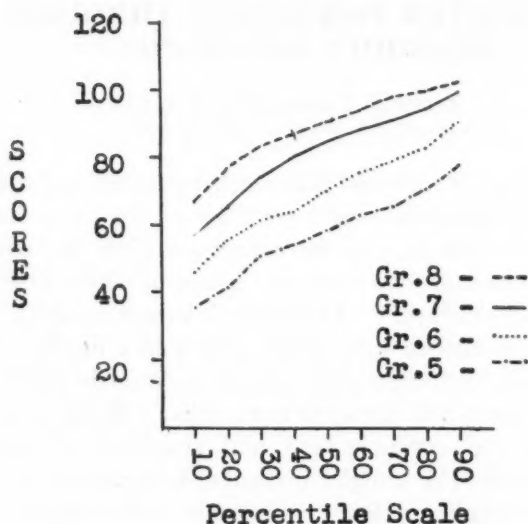
TABLE V

DECILE POINTS FOR EACH GRADE

Decile Points	Grade 8 N = 138	Grade 7 N = 141	Grade 6 N = 143	Grade 5 N = 139
90	103	100	91	78
80	100	95	83	71
70	98	92	79	66
60	94	88	76	63
50	91	85	70	58
40	87	80	64	54
30	83	74	62	51
20	77	65	56	42
10	67	57	46	36

The range in raw scores between the tenth and ninetieth percentiles in Grade 5 is 42, again showing great variability. The median pupil, with a score of 58, passed 46% of the test items.

FIGURE I
PERCENTILE CURVES FOR EACH GRADE



The coefficient of reliability was determined by the split-half method, the scores on the odd-numbered items being correlated with the scores on the even-numbered items. The reliability of the entire test at this grade was then computed by means of the Spearman-Brown formula.² It was found to be 0.93 ± 0.008 , which is more than the accepted standard of 0.90 for individual prediction.

When used in the method described the test is a satisfactory measure of religious educational achievement even in the fifth year of elementary school. With the figures presented in this and the previous article on the "religion essentials test" it is to be hoped that a wider use will be made of it in the four upper grades of Catholic elementary schools.

² H. E. Garrett, *Statistics in Psychology and Education*, 2nd ed. (Longmans, Green, New York, 1941), p. 319.

CHARACTER FORMATION THROUGH RELIGIOUS BIOGRAPHY

By SISTER M. FABIOLA BURNS, O.S.B.
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"St. Chrysostom once said that neither painter, nor sculptor, nor architect, though he may have planned the most magnificent temple on earth, can be compared with the religious teacher and educator who forms the image of Christ in the immortal souls of children."¹ Therefore, if we are to be a guiding and inspiring influence to a richer and nobler life we, as individuals, must cultivate a great, heroic and saintly heart, if we would make saints and heroes of our pupils. "Religion is a life to be lived in the service of God, and as such it is a spirit of loyalty to Christ to be 'caught' instead of being merely a school spirit to be 'taught.' Hence, we teachers of religion must, through our religious education, implant and develop in our pupils such love of Christ as will make their faith go into action daily."²

What Is Meant by an Ideal

As teachers we guide the process of character formation in our children. Each child is his own architect in the building of his character structure. He builds it by every thought he thinks and every act that he performs. In the light of this, it is seen that character is a combination of ideas, habits, and actions unified and disciplined in virtue of an ideal to be realized. There can, therefore, be no character without some ideal. Consequently, it is necessary that we understand what is meant by an ideal.

¹ Sister M. Evangela, S.S.N.D., "The Religion Teacher and Her Problem," *JOURNAL OF RELIGIOUS INSTRUCTION*, XV (1945), p. 430.

² Rev. Felix M. Kirsch and Sister M. Brendan, I.H.M., *Catholic Faith Explained*, Book 3, p. 5.

An ideal is an idea of some perfection that has become a controlling incentive to action; it is a master idea that commands, rules, guides, and controls thought and action. Ideals are formed in various ways but always empirically, always through some specific experience. An ideal may be developed through one's coming in contact with inspiring individuals. Thus, nearly every boy idealizes his father and every girl idealizes her mother. All of us have come in contact with personalities whom we greatly admire and whom we have endeavored to emulate. Since youth seeks a flesh and blood picture of his ideal and gives his heart and loyalty to someone he admires, we must give him the best.

Sometimes ideals are suggested to us through our reading. In fact, reading is a most prolific source for the formation of ideals, especially for those who have become avid readers. As this is a "reading age," it is important that proper reading tastes be developed by our boys and girls. Because good reading inspires the youth with noble ideals of conduct, it is a most fruitful source for wholesome character formation, and the cultivation of this natural hero-worship. After reading about some towering personality, such as Cardinal Newman, Saint Thomas, the Little Flower, the Lad of Lima, the Hero of the Hills, and others in whom the image of Christ became a living reality and in whom Christ grew to well-nigh His full stature, one is affected in a manner that is best described in the words of Longfellow:³

Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time.

In character-building teachers have an important rôle to play. Religion must be, first of all, a real, vitalizing force in our lives, before we can succeed in making it such for our pupils. The teacher must afford the adventure tales and worthy heroes for imitation. If she has an intelligent interest

³ *The Psalm of Life.*

in biography which ennobles, she will best arouse enthusiasm among her pupils. Admiration for the teacher and esteem for her taste have much to do with their choice of books.

Influence of Biographical Reading

One day, just to convince myself and others of the swaying power of biographical reading upon character building, I took *Damien the Leper*, by John Farrow. There before me sat 36 eager and plastic pupils, every single one of whom could be impressed if only the molding material were provided. I read a chapter of *Damien the Leper*, and in the midst of it I felt an unusual stillness which was almost alarming. Greatly surprised, I looked up only to see 72 eyes wide open, half that many faces eager and anxious to learn what would follow. Never had I made such an impression before! Or was it Damien who appealed to them? I stopped at the end of the chapter only to hear pleading for more of Damien. They made me solemnly promise to continue the story at the next reading period.

In nearly every locality awards are offered by the county superintendent to pupils who read the required number of books. In order to sell my Catholic literary wares during the past year, I informed my pupils that there were some captivating books available, which could be counted on their reading list and for which no book report would be required. This announcement worked magic, and the library shelves were bare in a short time. After two weeks, I announced that special credit would be given to those who would hand in a report stating the principal idea of the book and the general impression the book had made upon them. That was really my "V-Day," judging from their reaction.

The boys found *The Man Who Dared the King* (Fisher) and "God's Jokester" (More), a chapter in *Twenty-One Saints*, fascinating. One boy said, "I admired their dauntless courage in showing disloyalty to the king, for they would rather suffer than say that wrong is right. They are really God's heroes. I learned to stand for what I think is right."

After reading *The Ghost of Kingdom Come*, by Father Bren-

nan, one girl wrote, "I liked this book very much. I never enjoyed ghosts, but whenever this ghost paid his evening visit, it always meant an interesting story. A little boy's own story of how he gave the five loaves and two fishes to Jesus, and how He fed the multitude, was the best part." If Longfellow is the "children's poet," we can surely call Father Brennan the "children's best story-teller."

One girl, after reading *The Lad of Lima*, by Mary Windeatt said, "The book gave me a different feeling toward Martin de Porres. He had to suffer so much just because he was a Negro, but he realized that God loved his soul even if his body was black. The book taught me to be considerate of the feelings of others, and especially to try to overcome feelings of dislike toward other children."

A boy stated, "When I read *Claude Lightfoot* by Father Finn, I admired Claude's loyalty, love, and sacrifice. He was only ten and had not made his first Holy Communion, but he played his part in rescuing the Blessed Sacrament from the three sacrilegious men. It made me feel as though I had done nothing for Our Savior. I made up my mind that I would always prepare well for Holy Communion."

Biographical Quizzes and Book Discussions

The pupils also made up quizzes called "What's My Name?" or "Who Am I?" and the others tried to guess the saint's name. You can imagine how any child would enjoy such work.

I quote one of these written by an eighth-grade boy. "I am a Dominican priest. My family tried very hard to keep me from becoming a priest, but I longed to say Mass and preach, and in the end I won. My classmates considered me 'dumb,' because I was quiet and retiring. One day after I had given a particularly brilliant answer to one of Albert's questions, my old teacher spoke to the other students with a peculiar smile on his face: 'You call this young man the dumb Sicilian ox', he said, 'but I tell you that one day the whole world will listen to his bellowing.' I am the patron of Catholic schools, and constantly intercede for you pupils. Mary Windeatt recently

wrote a book about me. What's my name?" True to his teacher's word, the world has heard this bellowing through his writings, poems and hymns. St. Thomas Aquinas shines as a beacon light for children who try their best.

A few times we had book discussions, and I was surprised at the pupil participation. They were enjoyed by the children with a zest unknown to written book reports. My primary purpose was to encourage the child to read and to stimulate further reading. Instead of insisting that our pupils learn the textbook of the history of literature or Bishop Fink's *Catechism*, life results might be more lasting and profitable if our daily religion classes were more practical and interesting. Neither the theory nor the practice can be discarded, however.

Non-Catholic Literature

All of us know that some of the finest literature in the world is neither religious nor Catholic. To deprive our pupils of this wealth of culture would be a great error. Today our pupils can find right values in the ideals of chivalry and social justice permeating King Arthur's tales and Robin Hood's *Merry Adventures*. Hawthorne's *Great Stone Face* portrays a boy maturing under the influence of a high ideal. The boy Ernest became a noble person with exalted ideals and a sympathetic heart from his continual imitation of his silent and inspiring teacher. Biographies provide many a "great stone face" for the adolescent reader. For as long as the biography section is well used, just so long will our boys and girls have vision for the future.

One will ask, "Will the boys and girls of today read these biographies—our boys and girls whose literary tastes are confined to the color comic magazine, a poisoned mushroom growth of the past few years, and the 'big little books' of the ten-cent store?" All anyone can reply is: "Give them a chance." We know well that children will read, and we know that often their heroes are found in daily life, in the movies, and in their books. Teachers have a duty not only to encourage children *to read*, but also to teach them *what to read*.

Each classroom should have its own bookshelves, without doors, glass windows, or keys. The books should be as accessible to the hand as to the eye. Many of us can recall how we picked up an inspiring book with very little thought and how it made a good and lasting impression on our lives. Was it not in this way that St. Ignatius' life pendulum swung?

Catholic Writers Produce Inspiring Books

We have today Catholic writers who can and do produce real, inspiring books. "Our current authors know the children for whom they are writing." They know their books must be well written and not too moralistic. Their books really go places and do have the fascination of the radio and the lifelike charm of the talkie. The "musts" in the present-day elementary library have employed characters like Charley McCarthy, Skippy, and Popeye as catechists, and they are used to teach some of the great truths of the Catholic Church. If you are doubtful of this, just purchase Father Brennan's *Angel City* or *Angel Food*.⁴ As our pupils learn to value the good and beautiful, there will be less "comics" smuggled into the classroom, fewer comics hidden under mattresses and cushions.

What child today has not heard of the sensation "Superman"? Would it be possible for us to give him a real hero to worship, a real "he-man," a true Superman who will not retreat as he grows older?

Here is a pupil's reaction to his meeting the boy Aloysius in *Twenty-One Saints* and in *Timeless Topix*: "I could never imagine myself taking a live interest in St. Aloysius when I saw his statue in our church or when I saw such an unearthly picture of him with a scourge in one hand, the crucifix in the other, and his eyes riveted on a skull. After reading about him and learning how daring and tricky he was, I began to like him. It was not because he shot a cannon at the age of five just to hear the big noise, but I was inspired by his pluck and manly courage in fighting the temptations of the flesh, in his learning curse words from the soldiers in his father's camp, and the

⁴ Sister Thérèse Marie, R.S.M., "Good Books for Children," *The Catholic School Journal*, XXXIX (1939), p. 163.

difficulties he had in unlearning the bad habit. It meant much to know he enjoyed sports, and he confessed that he would not give up a game of billiards if he knew he would die in a few hours, because even while playing he was doing the holy will of God." From this it is evident that good reading is conducive to stimulating good thoughts, speech patterns, and good action. It is beneficial to show our boys and girls the saints in the making—raw material for holiness, as it were.

Taking Time to Develop Children's Taste for Good Literature

The privilege to read should not be too rare, for this privilege works out wholesomely in the classroom. At least once a week a teacher should take time out just to develop this taste for good literature, and this is best carried out by not only permitting, but insisting, that all pupils read something. There will always be a few who cannot be interested in the shortest story. If a teacher is aware of this, she may hand out a short story which she knows has a fascinating plot, and by and by the true value will be put on books.

A seventh-grade girl was extremely bored during the "reading" period. She never read at home because it was too noisy. After a few weeks of encouragement she became really interested in short stories. One day she picked up *Con of Misty Mountain* by Mary Waggaman, and this marvelous book proved to be a stimulant to her. During the eighth grade, with all literary requirements, she read 16 Waggaman books.

We religious teachers can and do keep building an eternal structure of thought by our lively enthusiasm and venturesome originality, or we can contrariwise stunt a would-be stately human structure. We well realize that we can do most toward character building by positive construction. We accomplish more by stressing virtue than by pointing out vice. This present generation responds to a virile challenge; it is one that admires; not just the daring deeds of pirates bold, but it loves the good, the noble and true also. Biography can be a positive talisman in the hand of a religious teacher who is enthusiastic about the development of character.

LEGAL PRESCRIPTIONS FOR THE CATECHIZATION OF INDIANS IN COLONIAL HISPANIC AMERICA

By BROTHER BASIL, F.S.C.
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I. Papal Commission

The discovery, conquest, settlement, and civilization of America by Spain may be rightly called the ninth crusade, the greatest Christian epic, the noblest and most successful catechetical mission ever undertaken by the Catholic Church.

This mission was undertaken at the bidding of Pope Alexander VI who, by his encyclical of May 4, 1493, commissioned the Spanish nation as the catechist of America. We quote some important passages of this important document:¹

Therefore, all things diligently considered (especially the amplifying and enlarging of the Catholic Faith, as it behooves Catholic princes following the example of your noble progenitors of famous memory) whereas you are determined by the favor of Almighty God to subdue and bring the Catholic Faith to the inhabitants of the foresaid lands and islands; we, greatly commending this your Godly and laudable purpose in our Lord, and desirous to have the same brought to a due end, and the name of our Saviour to be known in those parts, do exhort you in our Lord, and by the reception of your holy baptism whereby you are bound to apostolical obedience, and earnestly require you by the bowels of mercy of our Lord Jesus Christ, that when you intend for the zeal of the Catholic Faith to prosecute the said expedition, to reduce the people of the foresaid lands and islands to the Christian religion, you shall spare no labors at any time, or be deterred by any perils, concerning firm hope and confidence that the omnipotent God will give good success to your Godly attempts. And that being authorized by the privilege of the apostolical grace, you may, the more freely and boldly, take upon you the enterprise of so great a matter, we of our own motion, and not either at your request, or at the instant petition

¹ Peter Martyr, *The Decades of the New World or West India* (London, 1556), pp. 171-173.

of any other person, but of our own mere liberality and certain science, and by the fulness of apostolic power, do give, grant, and assign to you, your heir, and successors, all the firm land and islands found or to be found, discovered or to be discovered towards the West and South, drawing a line from the pole Arctic to the pole Antarctic (that is), from the North to the South: containing in this donation whatsoever firm lands and islands are found or to be found towards India, or towards any other part whatsoever it be being distant from, or without the foresaid line drawn a hundred leagues towards the West and South from any of the islands which are commonly called De Los Azores and Cabo Verde. . . .

Furthermore, we command you in the virtue of holy obedience (as you have promised, and as we doubt not you will do upon mere devotion and princely magnanimity) to send to the said lands and islands, honest, virtuous, and learned men, such as fear God, and are able to instruct the inhabitants in the Catholic Faith and good manners, applying all their possible diligence in the premises.

By this noble charter Spain was commissioned as the cate-chist of the New World; in accepting the gift of the newly discovered lands, Spain pledged itself to bring it the light of Christian faith and civilization. To fulfill their mandate the Catholic kings and their successors sent holy, zealous, and learned missionaries to study the customs, the traditions, and the psychology of the Indians and to organize for their Christianization.

II. Organization of the Catholic Church in Hispanic America

The reports of the missionaries sent to the committee of religious affairs of the "Casa de Indias" were studied by learned theologians and expert practical psychologists. From these studies and reports issued the legislation for the spiritual governance of Hispanic America.

The many decrees issued by the Spanish rulers were compiled by order of Charles II in 1681 under the title of: *Recopilación de Leyes de los Reinos de las Indias*.

Since it is beyond the scope of a magazine article to comment on the first book of this monumental compilation which is concerned with religious affairs in America, we shall content ourselves with translating the titles of its twenty-four sections;

thus the reader may gain an idea of the grandiose and detailed organization of the Catholic Church in Spanish America.

First Section: Catechization of the Indians and Negroes.

Second Section: Building and furnishing of churches for the instruction of the Indians.

Third Section: Building and support of monasteries and orphanages.

Fourth Section: Building and support of hospitals, organization of confraternities.

Fifth Section: Immunity of churches and monasteries.

Sixth Section: Royal patronage in the Indies.

Seventh Section: Archbishops, bishops, and ecclesiastical visitors.

Eighth Section: Provincial councils and synods.

Ninth Section: Papal bulls and briefs.

Tenth Section: Ecclesiastical judges.

Eleventh Section: Ecclesiastical dignitaries of the Indies.

Twelfth Section: Clerics.

Thirteenth Section: Pastors and catechists.

Fourteenth Section: Religious.

Fifteenth Section: Religious as catechists.

Sixteenth Section: Tithes.

Seventeenth Section: Ecclesiastical revenues.

Eighteenth Section: The Inquisition.

Nineteenth Section }
Twentieth Section } The Holy Crusade.

Twenty-first Section: Collectors of alms.

Twenty-second Section: The universities.

Twenty-third Section: Ecclesiastical seminaries.

Twenty-fourth Section: Printing of books.

III. Application in America of this Ecclesiastical Legislation

The writer was fortunate to have access to an old book composed by Señor Don Alonso de la Peña Montenegro, Bishop of San Francisco de Quito—a book printed in 1698, which is a practical commentary of the *Recopilación de Leyes de los Reinos de las Indias*.² It is a vademecum for missionaries, *corregidores*, judges, *encomenderos*, *caciques*, mine operators, and others.

² *El Libro Itinerario para Parrochos de Indias o Doctrinarios de los Indios, compuesto por el Ilustrísimo Señor Don Alonso de la Peña Montenegro Obispo de San Francisco de Quito. Impreso en Ambares a 28 de Marzo de 1698.* (This book was lent to the writer by Monsignor Jules Stoffel of Albuquerque, New Mexico.)

This commentary of over 600 pages considers the teaching of catechism of such importance that it calls Indian parishes: *doctrinas* (catechetical schools), and the pastor in charge: *Párrocho doctrinero* (catechist pastor).

We outline some of its considerations: Pastors are reminded: (a) that their main duty is to instruct the Indians of the Catholic Faith, and that they must do so in the Indian language in which they should be proficient; (b) they should not leave their place of residence; (c) they should study carefully the psychology, the customs and traditions of their wild spiritual children and adapt their conduct and teachings thereto as much as is permissible; (d) children should receive daily instruction in Christian doctrine, reading and singing in order that through them their parents may be brought to the Faith; (e) they should see that their charges receive frequently and fervently the sacraments; (f) they should make sure that children know the Our Father, the Hail Mary, the Apostles' Creed, the commandments of God and of the Church; (g) they should organize community prayer; (h) they should protect their neophytes from the greed of the Spaniards.

The Spanish civil rulers, *encomenderos*, *corregidores*, judges, etc., are instructed to treat the Indians as their brothers in the faith that deserve support and respect.

The Spanish monarchs were loyal to their trust to Christianize America; they cannot be held responsible for the many abuses committed by many greedy underlings. The best possible demonstration of the efficiency of Catholic Spain in America is the deep and sincere Catholicism that prevails through Hispanic America, in spite of the combined efforts of paganism and Protestantism to uproot it; and the great enlightened zeal of the native clergy, many of whom belong to the Indian race.^{3, 4}

^{3a} Fray Geronimo de Mendieta, *Historia Eclesiástica Indiana publicada en 1671, y editada por Joaquín García Icazbalceta* in 1870 in Mexico.

^{3b} *Colección de Documentos para la Historia de México, publicada por Joaquín García Icazbalceta—Tomo Primero—México, 1858.*

⁴ In 1518 a brief of Pope Leo X permitted Ethiopians and Indians to be ordained in Portugal (Figueiredo, Didelino de, *Literature Portuguesa*, p. 190). Philip II of Spain permitted the ordination of Mestizos on August 31, 1588 (*Recopilación*).

A PROGRAM OF CHRISTIAN SOCIAL LIVING

By SISTER MARY EVANGELA, S.S.N.D.
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The purpose of a course in Christian Social Living is to develop proper attitudes in the lives of the students and to deepen their understanding of the Christian principles which should guide them in solving the problems they must face. Its purpose is to furnish an accurate and somewhat detailed map of life showing the roads they must follow, according to the directions of social justice to preserve harmony among all classes.

The average student has a very confused idea of what is meant by the "Christian social order." Our first obligation is to build up a clear concept of this Christian society, which may be defined as a well-organized partnership dedicated to social justice and inspired by the charity of brotherhood in Christ. Once this fundamental concept of society in our democracy has been grasped, the student will have a better understanding of the truth that "Society does not make man what he is, but man makes society what it is."

Tracing Development of Present Social Frontier

To be practical, I should like to show how the teacher might develop this concept by drawing upon the student's knowledge of history and then trace the logical development of our present social frontier.

To explain: Over lonely Indian trails the early pioneers of our country made their way into the wilderness, drove out savages and wild beasts, and in the end built the world's richest empire. The early settlers moved in various directions but their advance in general was westward. That section where settlement was thinnest, separating civilization, and the wilderness, was known as the frontier. It was no

definite place, but moved gradually westward with the restless pioneers. This geographic frontier has long since vanished.

There was also a political frontier which gradually moved in the direction toward human freedom. This political frontier was conquered with the establishment of our democracy. If our American people do not exercise great care, they may lose some or all of their political power and freedom.

In a way we should have no economic frontier. We live in the wealthiest nation in the history of the world. There is no question that we have more than we can eat, or wear, or use. On the other hand, we know too, that many people in this great country of ours have less to eat, to wear, and to use than they actually need. From this it is clear that our economic frontier has not been conquered. Nor will this conquest be made until we have mastered another frontier, the chief one of this generation, namely, the social frontier. Once we have established a sound Christian social order, we shall have guaranteed our political freedom and solved our economic problems.

Man builds or destroys a nation according to the kind of social life he leads; in other words, according to the way he lives, and works, and deals with his fellow-men. When the members of a family, of a community, and of an entire nation live up to Christian principles, that is, keep the commandments of God, there is peace and order—a Christian social order. When the social life of the people is corrupt, their society decays, and the nation is destroyed. This can clearly be seen from examples in history.

The Enemy on Present Social Frontier

In pioneer days the enemy could not easily be detected because he hid behind trees or lurked in the shadows. In some way the enemy on our present social frontier is even less visible. He does not strike swiftly and bring death suddenly, but gnaws away from the inside, like a worm in an apple; and sometimes he is entirely unnoticed. The enemy on our social frontier is like a fire; he may be stamped out in one place, only to blaze up in another when our backs are turned. We can

never be sure that he is gone completely, or that some new breeze will not fan him to life again. This enemy is wealth.

Sometimes wealth fights on the right side in defense of our social institutions. Wealth has made it possible for the United States to have schools for the education of all, better hospitals for the care of the unfortunate, better parks where tired minds can be rested, better jails where criminals can be reformed, and greater assistance and protection for all who are in need.

But, sometimes, wealth works on the side of the enemy. There is really nothing bad about wealth. If we keep it under control and do not allow it to master us, it is one of our greatest friends. As an enemy its favorite method is to drug the people by holding out all manner of pleasures to make them weak and soft, and then to poison them through sinful indulgence. Again, history furnishes unmistakable evidence.

America and Rome

Two thousand years ago the world was governed from the ancient city of Rome. This was no accident. Rather, it was the result of the toil and work of centuries. At first, the Romans were no stronger than other tribes but, due to their energy, their bravery, their great spirit, and their able leaders, they defeated their rivals one after another on the battlefield. In time, they conquered all the known civilized world of their day. The foreign nations became Roman colonies, and because of trade and commerce, they poured vast wealth into Rome. Gradually, this wealth undermined the empire. Surrounded by all the luxuries money could buy, the Romans lost the qualities that made them world leaders. First, there was physical decay because they lacked self-restraint. Eating, drinking, and pleasures became almost a disease. Gradually, the Romans who ruled the world could not master themselves, and as they gave themselves more and more to pleasure, they lost interest in their social institutions. Family life was shattered by greed and selfishness. Religion was neglected, and the mere outer shell of an empire, which was corrupted

from within, fell into the hands of savage tribes which would easily have been defeated by the Romans of an earlier day.

Like Rome, America was created out of toil and bloodshed by energy, bravery, spirit, and leadership. Like Rome, America has become the wealthiest and the most powerful nation in the world. Surrounded by luxuries, we have not yet shown that we can master wealth and not let it master us. Our most important social institutions—the family and the Church—have already declined considerably. Divorce, pleasure, and crime are on the increase. America has reached the crossroads, and there are two trails ahead: the one follows the easy way down the slopes where all the great nations of the past have gone, to be swallowed by the quicksands of time; the other trail is a hard climb marked by the roadsigns of the moral law, the commandments of God. These direct us to the sure Rock of Peter on the summit. Once we have reached that stronghold and remain sheltered there, we shall surely be saved from destruction.

Teachings of the Social Encyclicals

At different times when people and nations were losing their sense of direction, the popes wrote special letters called encyclicals in which they warned the people of the dangers they were heading for, and explained what they must do to avoid probable destruction. The most famous of the social encyclicals were written by Pope Leo XIII, Pope Benedict XV, and Popes Pius X, XI, and XII.

These social encyclicals deal mainly with the social reconstruction of the world by restoring Christ to His true and proper place in human society. They teach that man is a social being: he cannot live alone, for human beings are dependent upon one another. They are destined to live and work out their salvation in association with their fellow-beings. Man needs to live in three basic societies: the family, the Church, and the State; he has in consequence certain rights and privileges as well as duties of justice and charity towards his fellow-men.

In the providence of God every person has a special work to do according to the talents and gifts God has given him. Our talents, whatever they be, must be put to work. To some God has given special intellectual gifts so that through their use these gifted people might become a sort of co-creator with God through making discoveries, scientific inventions, and material improvements in the world. In the spiritual order, the intellectually gifted expound the teachings of Christ and the moral law, or the revealed truths. Others by proper use of their talents might become doctors, lawyers, teachers, professional men and women of some kind. Those gifted with talents in the fine arts may by their talent enrich, ennoble and elevate the lives of others. Those gifted with talents in the useful arts may by their gifted hands add to the physical comfort of their fellow-men. The talents which each creature possesses were given by God to be used for the good of themselves and *others*. God gave to us that we might *give to others*.

Interdependence Is Supernatural and Material

We depend upon our fellow-men not only for material things, such as food, shelter, clothing; there exists also a supernatural interdependence. We need the sacraments, the support of one another's prayers, the communion of saints. When God placed material things in this world, He scattered them in different places; for instance, we find rubber in one part of the world, iron in another, and sugar in another, in order that men might have the opportunity of *sharing* them with one another. Whatever gifts and opportunities we have, we owe them to society, and in the sharing of these gifts we must practice justice and charity. All men, whether they be Japanese, Chinese, or any other nationality, have human rights given to them by God. "All are called to be one in Christ." All men are natural or potential members of the mystical body of Christ.

Even the very young child can understand that he has certain rights and duties. These concepts must be deepened as the child grows older. Because the child understands so well

the relationship of man to man, we must teach him at an early age about the virtues of justice and charity. St. Thomas tells us that justice has to do with the virtue of religion by which we pay our debt to God. We owe our life and all our living to God. By obedience we show respect to God and to lawfully constituted authority. Truthfulness must be taught not merely as a matter of reputation, but so that we can trust others and that others may be able to trust us. We practice gratitude because we owe a debt to others since others have given to us. We practice friendliness, liberality, generosity, and sacrifice because God has been so good to us. In so doing we are practicing justice, since we are giving in return for that which we have received. Christ died that each human being might live in Him. This is the basis of man's civic responsibility.

Christian Formula for Justice and the Social Welfare

As a nation we were baptized with the great Christian formula of justice and the general welfare. To establish justice is to demand from the citizen the practice of a great virtue which makes him give to every man his just due. To promote the general welfare is to demand the practice of an even greater virtue, that of lending oneself in considerate coöperation with others, to the achievement of purposes that benefit the whole social body, even at a sacrifice of immediate self-interest. The general welfare has a far wider scope than simple justice. It seeks the good of a community as a whole.

When we say that government is to establish justice, we clearly denote, for instance, that government is to legislate against injustice, whether it be the injustice of an open theft that takes what a man already has, or the injustice of a secret theft that keeps from an employee's pay check the living wage to which he is entitled. It also means to leave to the citizens themselves, the initiative in achieving general welfare, and the duty of making their ownership and work serve themselves and others.

Happily for us as Christians, and proudly for us as Amer-

icans, it is easy to see that the practical plan for a Christian social order outlined by Pope Pius XI, squares absolutely with the fundamental ideas of government set forth in our American Constitution. A Christian social order presents a real American opportunity; it represents our only opportunity to save the things for which we love America.

Translating Principles into Lives of Youth

How shall we translate these deep principles into the lives of our youth so full of dreams of becoming something great, of possessing wealth, and power and pleasure; of achieving the grand and the heroic? We must deepen their shallow ambitions by impressing upon them time and again that wealth, and power, and royal purple are not the yardstick by which to measure true greatness. They must learn to understand that greatness does not consist in a fanfare of trumpets or a salvo of guns. Great minds and great hearts are for the most part unheralded. When Christ, the King of kings, came upon earth only little minds and little men were great enough to know Him. The Mother of God was an unpretentious village maiden; the foster-father of Christ a simple carpenter.

We must also teach them that every state in life requires sacrifice, for sacrifice alone can produce sanctity, which is the goal of every earnest Christian. From this the student will understand the importance of self-restraint and the necessity of practicing virtue, which is so often thrown into the shadow by the golden glow of wealth. Give examples from the lives of the saints; for example, St. Francis and St. Clare, both youthful, gay, romantic, rich, and noble, who gave up all they possessed and yet found true joy. The earthly minded have manufactured thousands of artificial pleasures, but in so doing have never been able to capture the essence of joy. Too often, they have produced only the odor of sin and consequent sorrow. True joy is born of sacrifice, the sacrifice of *giving*, and the rarest quality is found in homes where charity is practiced, where authority is respected, and where religion reigns supreme.

We must bring home to our youth that God and our union

with Him is the goal of our striving; that Christ's coming into the world to teach us this truth and the way to live it, was the greatest historical event of all times, and incidentally that those who follow His teaching are the world's greatest heroes and society's greatest benefactors. We must also impress upon our vivacious youth that Christ depends upon human hands and feet and lips to carry on His work among men. Unless some of the present generation offer these to Him in the person of their neighbor, the children of tomorrow may not know Christ and His great love for them.

Need of Christlike Example to Support Teaching

Finally, the teaching of these truths must be supported by the magnetic power of our Christlike example if we wish to motivate our pupils to right living. In a Catholic Hour broadcast, Monsignor Sheen once said: "Twelve fishermen who were saints converted the world; with twelve saints we might do it again." What was it that produced so many saints in the Middle Ages? There were less schools and fewer formal teachers. Consequently, it was not factual knowledge, but rather the living example of others that influenced people's lives. It has well been said that religious living is something that is caught rather than taught. In the one hundred fifty years of Catholic education in this country we have taught a great deal about religious truths, but have we produced any saints?

A priest visitor to China once remarked that the Catholic scientists there were doing much towards the conversion of the Chinese. To this the saintly Bishop DeVellimarque replied: "Perhaps indirectly through intellectual knowledge, but if Francis Xavier were merely to walk along the dusty roads of China, he would reach down into the very hearts of men and inspire them to follow Christ." We shall teach the principles of Christian social living best when you and I who bear Christ within us represent Him so visibly that others will be attracted to Christ through us and will want to be like Him.

FAITH AND EVOLUTION

(A Science Teacher Talks to Her Class)

By SISTER M. DE LOURDES, S.S.J., A.B., M.S.
Mt. Gallitzin High School, Baden, Pennsylvania

As a biology student, you have often encountered the term *evolution* and, perhaps, you think you should shy from having anything to do with the subject. Your great-great-great grandparents, to the millionth degree, were not apes, and that is all you want to know about it.

That would be enough knowledge of the subject if you were headed for a hermitage, where you could finish your life in solitude, shielded from the influence of other people's opinions; but you are leaving high school to associate with your fellow-man in various capacities. From this group before me, there will be, we hope, priests, doctors, nurses, teachers, technicians, attorneys, as well as members of other professions and trades. At whichever of these choices you finally arrive, you need to know what this topic is about and, as a Catholic, you should know the attitude of the Church regarding it.

Catholics' Need of Knowledge of Evolution

The question of evolution—and remember it *is a question*—creeps insidiously into every type of reading matter. Most authors of biology textbooks take evolution for granted; even reputable magazine articles on almost any topic regarding life speak evolutionally minded, as though evolution were a proved fact; story writers slip in a line here and there upholding the theory. You meet it more often than you suspect, and you need, therefore, to be thoroughly grounded in its meaning, its extent of permissibility to you as a Catholic; and, even as a human being, you should be able to “talk back” to those persons who insist we are the grandchildren of apes. To these, I,

personally, share the reply I once heard recommended to a student to refute the insistence of his teacher in a public high school that we are such "descendants," "Perhaps you are, but we are not." Actually, there are more men making monkeys of themselves than there are monkeys making men of themselves.

You will meet people who will take delight in broaching this subject to you as a threat to your faith, and you must be able to show that you *know* your religion, and that whatever *truth* may ever be *proved* regarding the question either conforms to your religion, or what is being called a *proved truth* is not that at all.

First, let us explain the meaning of the word. You know from your Latin that *e* or *ex* used as a prefix means "out of"; *volvere* means "to roll." Therefore, "roll out of," *i.e.*, "unfold."

An Example of What Evolution Holds

Taking an example of something that has life, the robin stands out because it is familiar to all. You see the robins every spring; you see their nests, the little robin eggs, the baby robins, and before they leave for the South in the fall, the latter have grown to look just like their parents. The next spring, these once baby robins return, build nests, lay eggs, and hatch young which, in turn, look like their parents; and the process continues. If we were to watch the descendants of the same parent robins from year to year, during our whole lifetime, we should not see any difference between the baby robins of our last years on earth and those of our childhood; but if, after a few million years, we could come back and find the descendants of those same parent robins no longer robins, but something entirely different, like, say a paradise bird, or perhaps an animal without wings but with four walking legs, the change having been so slow and gradual that it took all this length of time, millions of years, to effect it—this is an example of what evolution holds before our minds.

Now the question is not, "*Could* God have created living things in this way?" but "*Did* He?" To the first question,

we know that the answer is "Yes," because God *can* do all things. We must constantly keep the *could have* (meaning God has the power—He is all-powerful—to create that way if He had wished) before our minds as we proceed. He *could have* called a little grain of sand into existence, and placed within it power to change and expand from within, and in millions of years be something different, perhaps a huge block of granite or a slab of marble. He *could have* put a power into that little grain of sand one day to spring into a living thing. He *could have* created that little grain of sand that would one day become a blooming violet. He *could have* created the dust of which man's body was made with power to change its shape and substance until it became like flesh and blood, even to the shape of our bodies. Remember, "*could have*," i.e., He had power to do that *if* He had chosen to do so. He could have made the little grain of sand to spring into life and become the tiny microscopic amœba we see and examine. He could have allowed one change after another over millions of years or, in the flash of a second, from amœba to something more complex, e.g., a fish, or an animal still more complex, through millions of varieties of living things on up to the *body* of man. He *could have*, I repeat; *He had and has power to do that*. Note, I say *body* of man, not *man*, because *man* exists only with *body and soul* combined. Note also, that I constantly repeat, God *could have* chosen to do all or any of these things because He can create in any way He chooses.

The question, then, is *Did* He? As to something not living later manifesting life—that is, already settled in the negative—No. That is called absolute evolution. As a Catholic, you may *not* believe that. It has been *proved* that life comes only from life. Non-living things never spring into living things.

What a Catholic May Believe

As a Catholic, you are allowed to believe, if you want, that living things did evolve, except man. Here, you must remember that man means *body and soul*. When John Brown dies, you do not say that you are going to see John Brown, but to see his remains, i.e., his body; the soul is no longer there.

When you bury the corpse, you are not burying a *man*, you are burying the man's *body*; the soul has separated from the body and gone into eternity.

Your Bible history tells you how God first created heaven and earth, and on the first day, light; second, sky and sea, etc. The word *day* to us now means twenty-four hours, and three hundred sixty-five of these periods make a year; but it was man's God-given brain that worked out this method of computing time; to God, there is only present. When the word *day* is used to designate what God did on the first day, second day, etc., it, of course, is not the day as we know it. If man had been created first and permitted to watch God's other acts of creation, working out time as we do today for our own convenience, it might have been billions of years, or, perhaps, only the flash of a second, between what God created first (or as we say "On the first day") and second (or "on the second day"). What does it matter? Why would we need to know?

Yet, the fact remains, it *could have been* billions of years, or but a second between God's creative acts. So, *if* God had chosen to create a little living cell from the dust, like the *amœba* and permit it slowly to evolve or change into something more and more complex over millions or billions of years until it reached the form of man's *body*, *before* God breathed into it a living soul, you know and I know He *could have*. If that *had* or *has* the slightest possibility of being true, remember, man was not *man* until God did breathe into that body a living soul; *man* did not exist until body and soul were combined in one being. So, if the body really had been in process of becoming man's body for millions of years, it was neither man nor *man's body* until God breathed into it a living soul.

Regardless of whether God created a single cell, or man's entire body at one instance, from the dust, He still *created man from the slime of the earth* and breathed into it a living soul; Eve's body from the side of Adam, and breathed into it a living soul. Whether it was a few million years, or a second of time between God's acts of creation, it still remains that *last* God created *man*. God creates each soul directly through the ages.

TEACHING THE "GREAT COMMANDMENT" TO THIRD GRADERS

An Introductory Lesson

By SISTER M. THEOLINDA, O.S.F.

Sisters of St. Francis of Mary Immaculate, Joliet, Illinois

Story

It was customary in Palestine to have children blessed by men of special prominence, such as elders or rulers, rabbis or teachers, who were considered holy people.

One day a group of mothers brought their children to Our Lord. The mothers gathered before the house where Jesus was visiting. He was preparing to continue on His way. The mothers and children were watching the door, eagerly awaiting the appearance of Our Lord. The door opened and some of the apostles appeared. Seeing the crowd, they became indignant and were going to chase the people away, for they said that Jesus did not have time to bother with them. He had more important things to do. But the women did not like such treatment and they would not leave. Just then Jesus stepped out and, seeing what the commotion was about, He was very angry with the apostles. He told them to let the children alone. And furthermore, they themselves were not even going to get to heaven unless they became like these children: pure, simple, trustful, sincere, and satisfied to be little.

Then the children all came to Him. Jesus sat down on the steps and they came closer to Him. Some sat on His knees, others put their little arms around His neck, and those who were too little to walk were brought close to Him by their mothers. Jesus then put His arms around them all and put His hand on their heads and blessed them. He told them now to go back to their mothers and go home for it was getting late.

Application

Imagine how happy these children must have felt and how much more they loved Jesus. Surely Jesus must have whispered some wonderful secrets to their souls and made them feel good all over.

Would you not like to have been one of those privileged children? What would you have said to Jesus?

"Oh, I am so glad to be with You, Jesus!"

"I love You so much."

"I will always do what You want me to do."

"What can I do for You, Jesus?"

Do you think those children were luckier than we are?

"No."

Why not?

"Jesus is with us too."

Where?

"In church."

Yes, that's His house. Can you go there to visit Him?

"Yes."

He is the same Jesus who was in Palestine. He still loves you just as much as He did then. He is there waiting for you and blesses you when you go to see Him. We do not see Him as He was in Palestine, but we believe that He is there because He said that He is. That is why He blesses us still more.

Do you remember the story about St. Thomas? He would not believe the apostles when they said that they saw Jesus risen from the dead unless he himself saw Him and could touch Him. Do you remember how after eight days Jesus came again, and called Thomas and told him to see His hands and side and put his finger in the holes the nails made, and Thomas said, "My Lord and my God"? Then Jesus told him, "Now you believe because you see Me. Blessed are they that do not see Me and believe."

So Jesus is very much pleased if we believe He is in church just as we would if we really saw Him.

Now, what could you do to show that you love Jesus?

"Visit Him."

What would you tell Him?

"I love You."

What would you give Him?

"My heart."

Yes, tell Jesus you are going to give Him your *whole* heart and not keep any corners for yourself. Every time you do not do what God wants you to do, that puts dark places in your soul and you keep those for yourself. God does not like those dark places you keep for yourself. If you have a mortal sin on your soul, your whole soul is dark and God leaves it because there is no nice place for Him there.

If you are sorry and go to confession, then your soul will be all light again and Jesus will come back and be glad to be with you again.

Now, if you cannot go to church to visit Him, remember that you can always talk to Jesus in your own heart. Do not forget that He is also in your neighbor's heart, and that we must love our neighbor too, because God loves him. We love Our Lord and are good to Him when we are good to all our neighbors, even the ones that do not seem so nice.

Examination

Now shut your eyes or cover them with your hands and imagine that you are all alone with Jesus. Now think if there are any dark places in your soul which you keep for yourself. How do you act in church? Do you think of Jesus? Do you talk with Him? Or do you talk with other children, or play? Is there anybody you do not like?

Tell Jesus what you are going to do from now on and ask Him to forgive you (resolution). Tell Him how sorry you are (contrition).

Ask Jesus to help you keep your promise (prayer for help). Ask Mary to bring you to Jesus as the mothers did in the Gospel story. Tell Jesus to bless everybody.

"Jesus, for Thee I live" (hymn).

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Book Reviews

Living in Christ, Book Two of the Christian Religion Series. By Sister Jane Marie, O.P. (The Bruce Publishing Co., Milwaukee, 1946; pages x, 341, with Index; price \$1.84).

This book, *Living in Christ*, like the preceding one, *The Life of Our Lord*, the ninth grade text, is psychologically sound. Sister Jane Marie has not worked with youth for years without being aware of the dominant traits of the adolescent.

The *Life of Our Lord* gives the opportunity for studying dogma, morals, and worship as the Saviour lived and taught them. The tenth grade book begins with a summary of the personal Christ, His life and work, renewing in the mind and heart of the student his devotion and allegiance to Our Lord. It moves on then into what is so vital in the religious renaissance of our age—the living truth of the Mystical Christ.

Living in Christ traces the birth of the Church and identifies her as *the Living Christ*. The way in which this identification is worked out is fascinating. To see the Church as the body of Christ; to know her twofold work, to give glory to God and to save the souls of men; to appreciate the sacramental order established by Our Lord in the Church; to understand the sacred liturgy as the "work of God," to see the things of time in the light of the conflict the world wages endlessly with the Mystical Christ and to discover

how the "victory of the Passion of Christ" can make us conquer in our life in time as it made the Son of God conquer in His life for all ages—the understanding of these great realities makes the pupil realize that which he has known by faith; namely, that the Church is truly Jesus Christ living in us and with us today. The Church, the Mystical Christ, is Jesus Christ and us. What love and loyalty, what devoted service this great realization must generate in the ardent souls of growing boys and girls!

There is a beautiful unit, too, on the Eucharist, the sacrifice of Christ, which completes this background material. The remainder of the book is devoted to the study of the liturgical year. The meaning of the Church year to Christian life is explained. Constant emphasis is placed on the great fact that we do not merely celebrate a mystery, we relive it in Christ. The structure of the Church year and a little of the history of how the liturgical cycle came into being are also given. Six units deal with the various seasons of the "Year of Our Lord," as the author terms it, each bearing the title "Living with the Church" during Christmas, or Lent, or Easter, as the case may be. In these units there is brought home to the student in a vivid, realistic way the manner in which we do *live with the Church* her life here on earth—which is to relive the life of Christ.

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worthy of special mention. There are many of them, all reproductions of old masters of the Middle Ages or reprints of beautiful, rare illustrations from ancient breviaries. This beautiful selection of pictures alone would make the text outstanding. There is appended at the end of the units a section on "Suggested Reading and Picture Study." The book also has a complete index. The general format of the book is excellent, the binding itself being liturgical, green cloth with gold. It is solidly bound and attractive.

As older people handle this book which has been made so attractive in content as well as in appearance, they are prone to be reminded of how wonderful it must be to be a youngster in this day of religious awakening. The youngsters of today are carried back into the burning heart of Catholic living. To them is restored the fulness of the Church's life—that great, pulsating life of worship which will fill them with the living reality of dogmatic truths and inspire them to the highest ideals of Christian living. The privilege of the teachers is to lead them into this divine reality.

SISTER MARY, I.H.M.

Scriptural References for the Baltimore Catechism, The Biblical Basis for Catholic Beliefs. By the Rev. G. H. Guyot, C.M., S.T.L., S.Scr.B. (Wagner, New York, 1946; pages 140, with Appendix and Index; price \$2.50).

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will be delighted to have in book form Father Guyot's series of articles on the

Scriptural references to the Baltimore Catechism. He here provides the student of religion and the teacher of religion with the Biblical basis for Catholic beliefs. The order of presentation is that of the revised edition of the Baltimore Catechism, No. 2. The text of the answers to the catechism questions is presented in bold type, and immediately under the successive answers are given the Scriptural references that will enable the teacher to expound and drive home the words of the catechism. The author expresses clearly and in short compass the burden of each Scripture text. His exposition of the application or the meaning of the text is couched in simple language, easily within the comprehension of pupils in the upper grades. The reader or the student is forced to refer to the Bible itself for the exact wording of Holy

Scripture. This is fortunate; the Word of God is excellent collateral reading for the student of religion. The constant consultation of the Bible will help the topical memory of the student, will make him adept in using the Bible as a work of reference, and will stimulate him to read many passages of Holy Writ that would else remain a closed book.

Many vicars of Christ, notably Pope Leo XIII and Pope Pius XI, have commended the Bible to the attention of Catholics and have enriched its reading with grants of indulgences. Father Guyot has done a distinct service to students and teachers of religion by attracting them to this treasure house of the Word of God. The use of his book will give life to the catechism and make the student keenly conscious of the Scriptural basis for his belief. St. Paul bids us be able to give an

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"It is a common complaint, only too well founded," writes Pope Pius X in *Acerbo Nimis* (April 15, 1905), "that among Christians, there are large numbers who live in utter ignorance of the truths necessary for salvation. . . we include, and indeed more especially, all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care nor thought for religion." These words of the Holy Father form the inspiration of Father Guyot in his attempt to make the catechism a more attractive and effective manual of religion. In another passage of the same let-

ter, Pope Pius X speaks for "a revival of the teaching of Catechism," described by Benedict XIV as "the most effective means for spreading the glory of God and securing the salvation of souls" (Const., *Etsi Minime* 13).

The work of Father Guyot gives a new approach to an exhaustive study of the catechism and provides a method that the teacher can accommodate to the comprehension of the pupil. Adult Catholics who plan to review the catechism—the exact wording of which has become hazy through the years—may use this manual to good effect and experience the thrill of finding the Bible an open book in proof of the doctrines they have so long believed. An exhaustive topical index enables the reader to find easily the Scriptural support of any point of Catholic belief or practice upon which in-

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Mariology. By Rev. M. J. Scheeben, translated by Rev. T. L. M. J. Geukers (St. Louis, B. Herder Book Co., 1946; 252 pages with Translator's Preface and Appendix: \$2.50).

B. Herder has again given us in translation one of the splendid theology works of Europe. Teachers of religion and more advanced students will be thrilled by this recent rendition. For a long time they have bemoaned the fact that there is so little in English dealing with Mary's part in our redemption. The publishers have answered their longing in giving us *Mariology* by Father Scheeben. Don't look for

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The translator says in his preface that this is Scheeben at his best; it shows his theological knowledge and his true genius. After reading *Mariology* we see what he means. Not many theologians before him have treated of Mary in a separate tract. Scheeben does so because he ascribes to Mary an active rôle beside her Son in the work of redemption. The author had this in mind when he called this part of his theology, "The Virginal Mother of the Redeemer and Her Relation to the Work of Redemption." This idea is more evident in the later chapter when the treatise turns to pointing out the relationship of Mary to the mystical Christ. His chapter dealing with the sources of Mary's dig-



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The translator has done a splendid piece of work. There must be more of *Mariology* to come. Why else would the publisher mark this as Volume One? That will be a very welcome addition to our English language theology shelf. The translator will receive your vote of thanks when you have read this present volume and you, too, will be anxious for his future contribution to the study of Mary.

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The Theology of Catholic Action. By Rev. Theodore M. Hesburgh, C.S.C., S.T.D. (Ave Maria Press, Notre Dame, Indiana, 1946; 188 pages with Bibliography and Index: \$2.00, paper bound).

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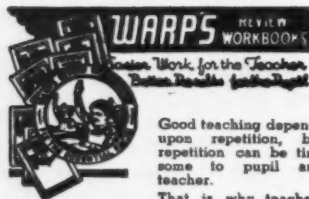
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Continents, for fifth grade children, is concerned with the people of the New World in their respective homelands. Highlights in the historical geography of the United States are simply presented. Textual material and maps are simple (Silver Burdett Company, 1946; pages, *Our Big World*, vi, 186; *The American Continents*, vi, 314, each with Index).

The Bumper Book. Edited by Watty Piper, pictures by Eulalie. A collection of stories and verses for children, intended for children from four to eight (The Platt & Munk Co., Inc., New York, 1946, unp.; price \$2.50).

Call for Forty Thousand. By John J. Considine, M.M. A companion volume to *Across a World*, this book gives a vivid behind-the-scenes picture of Latin America, which "calls for thousands, tens of thousands, possibly for some forty thousand more priests" (Longmans, Green & Company, New York, 1946; pages, 319 with Index; price \$3.00).

Jacinta, the Flower of Fátima. By Rev. Humberto S. Madeiros and Rev. William F. Hill, arranged from the Portuguese of Rev. Joseph Galamba de Oliveira, with a

Preface by Msgr. Fulton J. Sheen, D.D. The life of one of three little children to whom the Blessed Mother appeared in 1917 and made revelations (Catholic Book Publishing Co., New York, 1946; pages, 192; price \$2.00).

Unity Octave Sermons. Collection of the sermons delivered during the observance of the Church Unity Octave of Prayer at the National Shrine of the Immaculate Conception, Washington, D. C., January, 1946, issued as a means of promoting wider public interest and a deeper understanding of the movement for Christian unity in the fold of Peter (Graymoor Press, Peekskill, N. Y., 1946, paper binding).

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